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Kindergarten Messenger.

A Monthly of 24 pages.

EDITED BY ELIZABETH P. PEABODY.

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OUR REASON FOR BEING.

THERE seems to be a call for a monthly periodical whose object shall be to speak of the Reform of Earliest Education, known as Froebel's Kindergarten.

In 1858, the first article upon the subject appeared in the "Christian Examiner;" which reviewed the Baroness Marenholtz-Bulow's work for the propagation of the system of her revered master, who died in 1852. This was followed by a few rather presumptuous attempts at practical Kindertgartens, one of which was my own, in Boston. Those unconsidered experiments were generally disappointing; for, in fact, they were only the old primary school, ameliorated by a mixture of infant school plays; and, in the best cases, by object-teaching according to the plan of Pestalozzi, as taught at the Training School of Oswego, New York State. Even this mixture, however, interested the public; and in answer to many letters written to me, inquiring into the subject, I wrote an article in the "Atlantic Monthly" of 1862, which was soon after followed by a book, describing the method pursued by myself in what I called a Kindergarten, and to which I appended some letters written by my sister, Mrs. Mann, on the moral culture of infancy, describing a school of her own, kept for many years.

But seven years of experience with my so-called Kindergarten, though it had a pecuniary success and a very considerable popularity, — stimulating to other attempts, — convinced me that we

were not practising Froebel's Fine Art, inasmuch as the quiet, certain, unexcited growth of self-activity into artistic self-relying ability which he promised, did not come of our efforts; but there was, on the contrary, precocious knowledge, and the consequent morbid intellectual excitement, quite out of harmonious relation with moral and æsthetic growth. I therefore went to Europe in 1867, mainly for the purpose of visiting the Kindergartens established by Froebel himself, and kept by the pupils he had himself trained for the purpose; and then I learned that I had missed of every thing in Froebel's system excepting the genial, moral, and religious characteristics of his discipline, which are the legitimate results of Christ's idea of infancy, and its relations to God and man.

The artistic and productive processes by which Froebel proposes to develop the understanding of the child, I learned to appreciate for the first time, when I saw the children at play and at work under the wise direction of the widow of Froebel at Hamburg, and Madame Marquart at Dresden.

Of course I returned to America to throw up my so-called Kindergarten as an ignorant and abortive attempt, and to repudiate my "Kindergarten Guide," as I had with presumptuous ignorance denominated it; replacing it with a second edition, whose preface explained the errors of the first; and changed fifty of its pages for new ones, in accordance with what I had learned.

On my return, I found a lady and her daughter, who had formerly lived in America, but on the death of the husband and father had returned to Europe for the daughter's education; and now, fresh from the Baroness Marenholtz-Bulow's Normal Institute in Berlin, were about establishing themselves in Boston, for the express purpose of teaching Froebel's Art and Science, pure and simple, by means of a Kindergarten, to which they were willing to attach a Normal class for training teachers.

During the four years in which, amid many discouragements, these ladies have worked earnestly, and with no inconsiderable success, in these two departments of effort, the interest in the system has become national.

Among the German population there have been many of their primary schools in which object-lessons have long been given with great accuracy, that have adopted Froebel's movement plays, and even many of his occupations; though few, if any of them, are simple Kindergartens, confined to the development of children between three and seven years of age by mere play and work.

Four classes of teachers have been trained by Mrs. Kriege and daughter for the too short period of five months each, who made attempts at Kindergartens with more or less success in various places; but generally contending with the disadvantage of insufficient means, and in places that did not afford the very desirable appurtenance of a garden. They have also suffered the still greater disadvantage of a general want of understanding on the part of the parents concerning the aims of Froebel, which has curtailed the Kindergarten's freedom to carry out the idea uninterruptedly. Very frequently, in order for the teacher to have sufficient pupils to keep up the Kindergarten, she has been obliged to mix up the two incompatible things, Froebel's institution for forming the understanding, with a very different thing, — namely, a school for *informing* the understanding, which is a subsequent process.

Mrs. Kriege and daughter returned to Germany last year for rest, and left the Kindergarten and Normal training in the hands of their ablest pupil, who has carried them both on during the winter, at 98 Chestnut Street, Boston, to the great satisfaction of the parents of the children and of the ladies who have studied with her.

One single Kindergarten has been attempted in the public school system of Boston, which is not a failure, though it lacks some conditions indispensable to a perfect success.

In New York city, Miss Haines, the eminent educator of young ladies, at 10 Gramercy Park, has had during the past winter a long-experienced and skilful German lady, long resident in England, to keep a Kindergarten in her school; and this lady has added thereto instruction to a small class of mothers in Froebel's Nursery Art. She has also had for a pupil a lady of

St. Louis, already highly cultivated for general education, whom she has prepared for teaching a class of the St. Louis Normal School in the Kindergarten art, in connection with a practical attempt at a model Kindergarten there; Mr. Harris, the able superintendent, having, after some years of reflection upon the subject, decided to make Kindergarten the first stage of the public education of St. Louis.

Another of the intelligent superintendents of Western education, Mr. A. S. Kissel, of Iowa, did, last fall, establish a German lady (to select whom he went on purpose to Europe, after twelve years' study of the subject himself) as the principal of a model Kindergarten, with a training class of teachers attached, at the Normal School of Des Moines. But even these two salient attempts are not so significant of the future of this reform as the general interest evinced by individuals of every section of the country, who write to me continually, asking for information of the mode of getting up Kindergarten, of the possibility of obtaining teachers, &c.

In 1870 I was invited by the Society of Superintendents and Principals to go to Chicago and address them upon "Genuine Kindergarten *versus* Ignorant Attempts at it;" and did so, repeating my discourse at the Teachers' Convention in Watertown, Wisconsin; and in private parlors at Milwaukee, Cleveland, and some other Western towns, calling forth a great expression of interest from teachers; and, in consequence of this, I was requested by General Eaton to communicate a paper on Kindergarten Culture for his Report of the year (1870).

"But a practical difficulty of making the Kindergarten the first grade of the public school system, in several States, has presented itself in the form of a question whether the public money could be lawfully used for the education of children so young as Froebel contemplated; and it is difficult, on that account, in part, especially in our large cities, to gain the attention of the school committees to the special arguments for introducing the Kindergarten. It has become a serious question, therefore, with me and those who feel as I do upon this subject, *What is the best method to pursue?* And, at length, it has

seemed to some of us that the better way is to turn, for the present, from school committees to *parents*, since the Kindergarten has certainly the most obviously vital relation with the Home; its pupils being just from the mother's nursery, and, though needing intellectual as well as moral and religious training, not yet at all fit for even the literature of the primer and spelling-book. Before they are to be made free to the tree of knowledge, with its fruits of evil as well as good, they should be kept in the Eden of spontaneous though regulated DOING, where they can feed on the tree of Life in Love; in other words, learning to trust and hope and love God and the brother, as the safe preparation for knowing good from evil.

In pursuance of this idea, the Kindergarten Association of Boston, at their meeting of March, unanimously voted to authorize me to address to Fathers and Mothers of our country a General Letter, proposing the formation, in neighborhoods, of inexpensive unions of parents, who should meet as often, certainly, as once a month, to make themselves acquainted with the doctrine of Froebel's reform of infant education, by reading and conversation with one another. And when conversing upon the books recommended to be read and commented upon at these Unions, the idea was suggested of a monthly periodical, which should, among other obvious uses it will serve, furnish topics for discussions at these meetings. It has been my observation and experience, that in every case where the Kindergarten principles and processes have been well explained to parents, a practical movement has followed to have a Kindergarten at their own expense. Mothers are the first to appreciate a science and art originally derived by the discoverer from discourse with mothers, which he knew how to systematize and perfect. A first-class publisher in Boston has also at this moment proposed to publish the twenty-four lectures I have been delivering upon the Art of Kindergartning, in Boston, this winter, but which are not quite prepared to go to the press.

I have concluded, therefore, to make the experiment of at least one issue of this "Messenger;" and, if a sufficient number of persons respond to pay for continuing it the rest of the year, I

shall do so, and then consider the probabilities of a perennial patronage. This year I will make myself responsible for having all the matter, the genuine doctrine of Froebel, or at least what is consistent therewith; and this will not exclude the questioning of doubters, which will be welcomed as occasions for explanation. There is already scattered in newspapers and periodicals of the last five years much matter from able pens, which it is desirable to gather into one publication. And there is a good deal of historical matter, concerning the Kindergarten in Europe and America, which is full of instruction. I have reason to believe that I shall be aided by many excellent writers in our midst and from abroad; and, in the course of time, the substance of my lectures, which I have been urged by many to print, will come to the light, in a form not so heavy as would be the volume of four or five hundred pages,—which they would make. I shall have a department of at least eight pages in every number devoted to the Nursery; and in this I shall make ample extracts from Froebel's Mother-book,—the publication of which, with the original music and plates, must necessarily be delayed for a time, in order that a general demand may stimulate publishers to the great expense of getting it up adequately.

ELIZABETH P. PEABODY.

CAMBRIDGE, Mass.

OUR HOPES.

WE have improvised this first number of our "Kindergarten Messenger," with special reference to the Parents' Unions that it has been proposed should be formed in every neighborhood in the land, for the purpose of studying at their monthly meetings the Art and Science of Froebel's Nursery and Kindergarten. It is our first hope that every parent and lover of children, who hears of these Unions, should make it a personal object to form one. They may be entirely inexpensive; or there may be an entrance fee of twenty-five cents, which will afford all the money needed to pay the postage of a letter to General Eaton, or

National Bureau of Education at Washington, asking for the Circular of Information on Kindergarten, published in July, 1872, for free distribution, — a pamphlet containing a statement of the foundation in nature for Froebel's System, by the Baroness Marenholtz-Bulow, the perusal and discussion of which may be the first thing done at the union meetings.

Our second hope is, that the friends of this reform of early education will interest themselves to get subscribers for this "Kindergarten Messenger," which we commence on our own risk, and can only continue if we have subscribers enough* to pay the costs of publication. Four or five hundred will do so much this year. And another year, if we have more subscribers, we may be able to continue and improve it.

A third hope that we have, is, that among all the munificent Public Benefactors, who make endowments to private and public institutions for education, there may be found some wise man or woman, who will put in trust some thousands of dollars, to make a few model Kindergartens here and there; — for instance, at Boston; New York; Washington, D.C.; Richmond, Va.; Evanston, Ill.; and Worthington, Ohio, — to which may be attached colleges for the education of young women in this Fine Art and Science. Hundreds of thousands, nay, millions of dollars, are given every year to endow the higher institutions of education. Is it unreasonable to hope for *tens of thousands* for the hitherto neglected *earliest* stage of education, which gives the vital elements even to the University, and for want of which all schools and universities constantly disappoint us?

ORIGIN OF KINDERGARTEN.

Extract from Miss Peabody's Twentieth Lecture.

FROEBEL'S method is the application of all the laws of vital growth, the revelation of which grew upon himself from his own bitter experience of deprivation, seen later in comparison with its opposite, the aid of others' thoughtful love, who planted and developed its germ.

No good, no new idea, no growth, mental, moral, or spiritual, ever comes to the human race, or to any individual of it, except through intentional, thoughtful human love. Adult humanity is the mediator between the extreme opposites of the spiritual universe. On the one side is the new-born infant soul, susceptible of immeasurable pain and pleasure, projected or borne on an involuntary and wholly ignorant impulse into a universe whose reaction it must inevitably suffer or enjoy intensely; and, on the other side, is the Supreme Being, who created both the universe to be unconsciously exponent of his wisdom, love, and power, and the infant soul, capable of coming into conscious communion with himself, by loving and knowing visible persons, until its thinking shall become the Wisdom, its feeling the Love, and its willing the Power, of the ineffable Unseen (*Persona personarum*).

The first form of the mediation of adult humanity is motherhood, as Froebel learned by being himself unhappily orphaned of his mother before his remembrance. He had a father, but he was the laborious pastor of several parishes; he had loving brothers, but they were seldom at home from boarding-school; and he was left to a servant to be cared for, who was the maid of all work, with as little time as ability to do more for the child than keep him from starvation, nakedness, and bodily accidents. The parsonage was under the shadow of the church, and into it no ray of sunshine ever came. He was not allowed to play out of doors lest he should get lost or hurt; and the greatest amusement he remembered was watching from the windows some workmen who were repairing the church; and when at last he became an educator he remembered how he longed to do likewise, which led him to provide simple blocks for children's playing at building, which he was sure was one of the earliest human spontaneities. Need I say that he was unhappy, with no prepared food adequate to supply the infinite wants of his heart? In vain nature was around him; for nobody taught him to analyze the great symbol, name its several parts, and classify its objects. To him it was chaos. Unless humanity becomes her interpreter, Nature does not educate the human mind. It was his holiness,

when his brothers occasionally came home from boarding-school, for they loved and played with him, and were objects for his love, which was more important still. When he was four years old, his father married a second wife; and at first the merely instinctive — certainly not morally or religiously cultivated — woman caressed and petted her husband's little one, awakening infinite hopes and love for her in his little heart. He remembered when he became an educator his unbounded gratitude and desire to please her, and clearly saw how he might have been moulded in her heart during that period of his life while he was yet personally irresponsible.

But this new mother was a short-lived joy; for as soon as she had a child of her own, instead of making it a new joy and means of moral development for Friedrich, as can always be done when a baby comes into a family of children from the infinite unknown, claiming love and tenderness; her selfish passion for her own made her meanly jealous of her husband's child, and she repelled him; left off, as he pathetically says, calling him *thou* (which is an endearing epithet in German), and speaking to him as *he* (er), which is an especially rough and contemptuous idiom.

What wonder that he grew peevish and cross in his disappointment and hopeless desolation! The suffering of the consequent naughtiness was his own; the sin was the wicked and selfish stepmother's. Later, through the redeeming love of God, the remembrance of this misery and its evil fruits became his power to bless mankind; suggesting to him, as a first principle of education, to call out in children gratitude and truth by encouraging and gratifying their lovely desire to please, which may be kept pure from selfishness, by giving it opportunities for kindnesses and beneficent uses.

In his childish wretchedness he became so troublesome at home, that, to keep him out of his stepmother's way, his father would take him with him when he made his parochial calls; but this was done as a punishment, not for his recreation; and as the pastor's work among his parishioners, according to Froebel's recollection, seemed principally to be the settling of domes-

tic quarrels, the whole world seemed to be discordant and "out of joint" to the sensitive child, in whose own moral life "all the sweet bells were jangled" by the disappointment of his affections and the bewilderment of his will. To the grown-up, probably the good pastor ministered Christian counsel; taught the ethics of love; how they might forbear with one another's faults; confess and repent of their own; spoke of the forgiveness of God, and brotherly sympathy of Christ; but his own child's confidence he did not win, nor inquire into his trials, and far less divine how his vain efforts to please his stepmother, and win back the kindness she had shown him at first, had puzzled and distressed his conscience. The sweetest children are not the most self-assertive. It is so apt to be decided, especially by men, when there is a difficulty between the grown-up and a child, that the child is in the wrong! The woman's selfish jealousy for her own child was of course unimaginable to the innocent mind of the simple little boy, with that vision of the Father's face in his soul which Christ warned the grown-up never to offend.

But I said he had brothers who loved him; and to the older one, when he came home in a vacation, he opened his heart, not asking him to explain the discordances of his own life; for a child when he is unhappy never does this; he flies from reflection on his inward being as much as possible, and fixes his attention upon the world into which he was projected at birth, but which is likely to look bright or dark according to his own state of mind.

He asked his brother the strangest questions: one was, "Why God did not make the world *all* men or *all* women, so that there might not be so much quarrelling and trouble?" The brother was prompted by the instinct of his love to a not unwise course. To divert the child from the problem of social evil, which perhaps was as insoluble to himself as to the little Friedrich, he undertook to teach him botany according to the natural method; showing him how contrasted imperfections conspire to produce perfect beauty, thus opening his infant understanding into conversation with God, by means of his works. The charm of the

objects themselves, which became the subjects of his study, was nothing in comparison with the greater charm of catching the light of law and order. Though it made the painful problem none the less importunate, that God should not have made men and women inevitably conspire, like the different parts of the vegetable world, to produce the happiness and goodness which are, in human life, what harmony and beauty are in plant life; yet an echo was waked that never slept again, and may be heard by us all in the song of the announcing angels.

The name Kindergarten, that he gave to that stage of human education which he came at last to think the most important period, shows what a controlling influence upon his imagination was always exerted by that department of nature which first became intelligible to him as a melodious word of God, and which a teaching like his brother's would make so to all children; for they are always attracted by flowers, whose symbolism is so easily made patent by a word addressed to their fancy. In this department of nature, from which few can be utterly shut off, even in our artificial life, Froebel, as a child, saw the exponents of the law which obtains in all unities, from that of the being of God himself to the minutest organism in the universe: the organizing law of nature and art, which it is the secret of human life to know and obey, and makes man on earth the image of God in heaven, whether as an infant "he rides on all men's shoulders, and makes his mother or whoever fills her place his most obedient slave," or, as a man, he kings it as hero, artist, philosopher, or saint.

Kindergarten Intelligence.

Under this heading, we shall give, in every number of our "Messenger," items respecting the status and progress of Kindergarten in this country and in Europe.

As long as Froebel lived, he had personal relation with every Kindergarten and trained the teachers practically, by himself taking the lead in the instruction. After his death, in 1852, the

teachers associated to keep a training school for their assistants, which occupied twelve hours in the week. But after the inspiring and attractive presence of the Master was withdrawn, few ladies of the right degree of culture and class of mind entered upon the work; and when I went to Europe, in 1867, I found that Frau Froebel, Frau Marquart, and others of his ablest pupils, were feeling that it was necessary that the subject of a Normal College should be brought before the public with some emphasis, or the supply of Kindergartners would fail.

Hence the movement in the Congress of Philosophers at Prague, in 1868, to which I alluded in my address to the School Committee of Boston, early in 1869, when the general interest was first awakened in this country. I will give an extract from that address published in "Massachusetts Teacher," July, 1870:—

"When it is the question to diffuse, throughout the United States, the educational institutions which the governments of the Northern section have established in their States, we cannot but pause to ask whether all has been gained by our Northern public schools, which it is desirable to spread over the Southern section; whether it may not be possible to improve as well as diffuse; and, in the reconstructed States, avoid certain mistakes the Northern section has fallen into. For it is certain that a mere sharpening of the wits, and opening on the mind of the boundlessness of human opportunity for producing material wealth, is not the only *desideratum*. As we build the intellect high with knowledge, we should sink deep in the heart the moral foundations of character, or our apparent growth will involve the principles of national decay.

"In defining education as the acquisition of knowledge, which is but an incident of it, we have indeed only followed the example set by the Old World; and have hoped that by offering this knowledge to *all*, instead of sequestering it to certain classes, we have done all that is possible. But it is not so; and it behooves us to observe that in Europe the most enlightened and learned nation does not rest content with its learning, but is inquiring further, as may be gathered from the following

manifesto, published in the spring of 1869, in a German newspaper : —

“ ‘ The Congress of Philosophers, which assembled last year, 1868, for the first time at Prague, and which will convene this year, from the 26th of September to the 2d of October, at Frankfort-on-the-Main, does not consider its task to be merely the discussion of abstract philosophical truths ; but it means to consider all questions of reform in the organization of human society according to reasonable principles, — that is to say, according to generally approved philosophic truths. The end of true Philosophy is not speculative play, a mere luxuriating in abstract thoughts ; nor even mental gymnastics, as many suppose it to be ; but a universal comprehension of the intellectual as well as general conditions of human life ; the study of the laws of human society, and their development according to divine laws, of a free unfolding and advance of human life and society. This true task of Philosophy makes it the fundamental science, above all other sciences, and the Educator of humanity. If this import and position of Philosophy is here and there not rightly understood, it is mainly the fault of the materialistic special Scientists, who close up the horizon of universal science and life to the mind ; and hedge it in on the right and left, while they plod on in their narrow paths. True Philosophy, as an Educator, is ever active to clear away the barriers that stand in the way of a clear, unbiassed comprehension of science and life in their relations and integrity. Philosophy raises the banner not of any one special science, but of *human culture* ; and however regarded by the materialists of the day as a foolish pursuit, it is the only basis of all rightful national education, — nothing less than which has been the aim of all the eminent educators of our time, such as Comenius, Pestalozzi, Diesterweg, Froebel. So far as the General Convention of German teachers and the Assembly of Austrian teachers build on the foundations these men have laid, they work for the same ends as the Philosophers’ Congress, from which they are only distinguished in this, that they have special educational aims ; while the Philosophers’ Congress takes into consideration all questions relating

to human life and culture, all questions of interest to cultivated persons and society at large.

“‘Therefore the officers have sent a delegate to the Teachers’ Convention at Berlin, asking them to take part in the Congress which is to assemble at Frankfort-on-the-Main; to aid, by word and writing, in solving the educational problems of the present time, the most prominent of which are the completing and remodelling of the public schools, *especially* the establishing and reorganizing of KINDERGARTENS, *in accordance* with the spirit of Froebel. One problem to be solved is the establishing of a philosophical Normal School, for the training of educators and teachers, by which not only a remodelling and improvement of the *primary*, but also of the high schools shall be attained. Finally, they will ask for an improvement in female education, in accordance with the demands of the present time, and the vocation of the female sex.

“‘As these points are felt to be of importance by every thinking educator, it is believed that all the teachers will meet, with confidence and good-will, a convention of thinking friends of humanity, to devise means for its welfare. Such a convention the Philosophers’ Congress seems to be.’

“In answer to this was issued, by the permanent business committee of the teachers’ convention at Berlin, the following call:—

“‘The thought which animates our present time is the reformation of social conditions on the bases of adequate political and social legislation; and no demand is more pressing than the reform of public education, in accordance with these aims. Whatever excellence our public school system, as a means of instruction, may have attained, the *general* education which it gives does not come near to fulfilling the demands of our time; *because it is not adequate to give that firm moral basis to every member of the community*, without which a great and strong nationality, truly humane general conditions of society, are impossible. The new era that we approach needs better men; and these can only be expected to come by a truer method of education.

“‘In the beginning of our century, education needed a new

impulse; and it was given by Pestalozzi and Fichte, who broke the road for the national education of Germany. But the question, what is the true *humane* mode of education, applicable to all men everywhere, comes up anew, and asks for the right means to fulfil its mission.

“‘Friedrich Froebel, the great educational reformer of our era, in his system of education, promises these means. But, as yet, his method has been only partly and inadequately carried out in the widely multiplying Kindergartens. It asks for a thorough investigation, on the part of scientific men, of the principles on which it is based; and if its claims prove to be well founded, it should be recommended to all governments and communities, and its adoption decreed. In view of the great importance of this question, an educational committee, which counts eminent scientific men among its members, was formed last year in Berlin, during the teachers’ convention, for the purpose of taking the matter into consideration; and they are invited to attend the Philosophers’ Congress as members, taking active part in it, discussing the general educational questions, and devising means to establish a central normal school for the education of male and female teachers, who may meet all the demands of our time in all directions; and an address to the government and school authorities of Germany, for the reform of the normal schools, will be submitted for discussion.’

(Signed by the business committee.)

BERTHA VON MARENHOLZ-BULOW, *Berlin.*

J. H. FICHTE, *Prof. of Philosophy, Stuttgart.*

T. GORGON, *K. K. Evang, School Director, Prague.*

DR. W. LANGE, *School Director, Hamburg.*

FREIHERR VON LEONHARDE, *Prof. of Phil., Prague.*

I. SANZ DEL RIO, *Prof. Hist. and Phil., Madrid.*

T. H. SOHLIEFHAKI, *Prof. at Heidelberg.*

G. TILBEGHIEN, *Prof. Phil., Brussels.*

“We have given these two articles in full, because we cannot better express the wants of our own country and time. And we would call attention to a fact most uncommon in Germany; viz., that a *woman* heads the names on this business committee. This

lady, the free apostle as well as disciple of Froebel, has, since the death of her friend and master, succeeded in getting removed the injunction against Kindergartens, once laid in Prussia by reason of a prejudice against a relative of his name who was a political agitator; and since then she has spread Kindergartens not only into Germany, but into Belgium, France, Switzerland, and Italy; and, several years since, founded a normal school for Kindergarten teachers in Berlin, and an association to support it, where she has given her services gratuitously. She was asked to lecture and explain four afternoons in the week, at the Congress at Frankfort; and with such effect, that Professor von Fichte, in his Report, gives to Froebel's method the praise of being the most advanced word on the subject of human education.

"This may surprise those who do not understand — and many do not seem to take the idea — that the child's play, which is the instrumentality Froebel uses, *is organized* by the superintending intelligence of the Kindergarten to develop the intellect in the order of external nature, as well as keep the heart in innocence, and train the will to vindicate its origin in the First Cause. (For *human* will is not an essentially lawless force, though while it is ignorant of nature's laws of order, it must needs produce *disorder*, in its blind attempts to realize itself. It is essentially the principle of *order*, inasmuch as it "lives, moves, and has its being in God." Its complete development is an art which is upon every plane of activity the human image of God's creativeness; wherefore every child should be treated as an embryo artist.)

"The fine eye of Froebel, watching the infant man in the arms of its mother (as it is assisted, by the caressings of her instinctive love, to take possession of its organs of sense and its limbs), detected that it is the divine method of education to awaken and vivify the spirit laid to sleep in nature at birth, by a genial calling forth of the inward powers upon the *lines of eternal law* as displayed in the forms of nature first individualized and then combining into ever more comprehensive unities of life. He made it the work of his long lifetime to devise what should be a series of delightful plays for the growing child, none the less

delightful because by being orderly they serve the highest intellectual uses, and make not only material but moral order habitual, and religious worship experimental before the age of abstraction begins.

“Symmetry of form is for the eye what rhythm is for the ear; and quite as manifestly develops the intellect, leading out the powers of perception lovingly to examine, and in the end individualize each separate thing that goes to form use and beauty. It would take a whole course of lectures, analyzing the human being on the one side, and external nature on the other, to do justice to Froebel’s method in detail. And yet to appreciate the detail can alone open up the mind into the whole scope of his philosophy, and sound its depths, showing that the Father of all educates his children by displaying himself in analysis, as it were, in the beauteous forms of things, which are the words of his conversation with them. It is true no solitary soul of man could understand this august symbol of nature without the human interpreter. But the human interpreter is ever at hand. No human being is isolated, or can be solitary; necessarily every child is in the care of adults, whose happiness as well as duty it is (whether they know it or not) to see to it that the child is not left to a chaos of chance impressions, which is painful as well as bewildering or paralyzing; but that his mind be educated by order into order. Activity is spontaneous in children, but orderly activity needs the direction of others. Nor is there any weakness to be feared from a judicious care, which is not mere fondness and indulgence, as some persons fear. Because a child is dependent on others to *learn* to walk, he does not forever need help to walk; and so no one need fear that because a child needs help to *learn to think* in order, and with delight, his spontaneity of independent thought will be superseded! In both cases, what the adult does, is to give the child *faith* in his own powers, and joy in their exercise. In both cases this is done by giving him *but one or two steps to take at first*, by cheering him on with sympathy, and throwing the arms of love about him to save him from discouraging falls. This faith in himself is always necessary, as every mother knows, in order to induce the little

child to say to the mountain of its body, 'Be removed and set down in another place,' which is a feat that proves the causal power within the child to be more than a match for the gravitation of the earth. And, only by help of human sympathy, the growth of his bodily and mental powers is accompanied by happy heart-experience, rounding out his life into human fulness, such as has no analogy in the narrow life of lower animals; in the chicken, for instance, which runs about of itself as soon as it is out of its shell. The chicken, and every low form of life, is created with a certain knowledge called instinct, which enables it to fill its little sphere from the beginning perfectly; but the human being, at birth the most helpless of animated creatures, and knowing nothing, has, by reason of its infinite dependencies on its fellow-creatures, a pledge of an immortality of loving communion with them, which is boundless over-payment for infantile dependence, though the dependence puts every one at the mercy of others for the whole period of infancy, and risks his making moral mistakes, which may cause suffering for 'the forever of this world.' It is well to look this stern fact in the face, since nothing else can so stimulate every generous mind to seek the secret of true education, and act accordingly toward the coming generation.

"The human being is a strictly immense force of will underlying a sensibility or heart, with commensurate susceptibilities of pain and capacities of enjoyment. This will, which has been acutely defined, power to alter,* is never dormant except by reason of disease; and solicits guidance by its first aimless manifestations of tearing up and knocking down; but which easily can be led, in its very first play, to construct symmetrically, and *produce* effects delightful if not *beneficial* to itself and others. In doing so, the mind grows, and resolves the chaos around it into order and beauty; for 'knowledge,' by such employment of the active powers, 'entereth,' as well at least as by 'suffering,' and I think a great deal better.

"It is absolutely a new method of what is called Education to

* *Freedom of Mind in Willing.* By Rowland G. Hazard. New York: D. Appleton & Co. London, 16 Little Britain, 1864.

begin with organizing play; that is, with employing the forces of the child from the first in successful production of effect. The idea has hitherto been, that it is necessary to *paralyze play* in order to produce an attentive mind. But the child is always *attending to what it is playing with*; and Froebel's plan is to go to the child where he is, and *help this play* so that it shall be successful in its aim, and thus lead to a profitable examination of the playthings; which will be so selected and manipulated by the teacher as to produce combinations which in their turn shall so please the child's fancy that his mind may be attracted to analyze them, and realize the laws of their organization.

“What they make must therefore be pleasing in itself to the childish mind, as expressing some form either of life or of beauty which is within its own compass of fancy; and it is a great means of development to produce *a regular series* of beautiful forms, for which all Froebel's occupations provide. In order that the child may act from within outwards as a habit, he entirely forbids patterns and copying; but the educator suggests, step by step, what the child should do; who, therefore, has to act from his own thought, if it be a suggested thought, and soon he will act from original thought. If the educator is careful to let him proceed strictly according to the law of combining opposites, and to miss no connections, using as elemental forms the simplest: first the ball; then the cube; then the cylinder, which combines these two; then the cube divided into smaller cubes, and sometimes into oblongs; then their embodied surfaces; and these divided into triangles, right-angled, isosceles, scalene, equilateral; then the lines of the edges embodied in sticks, then the points also embodied; then circles, and parts of circles, embodied in rings and arcs, leading the child with all these various materials, also with paper folded and cut, to make many series of relative forms,—it is wonderful and beautiful to see how entirely the mind is interested, and how clearly developed; what exquisite manipulation is produced; what love of order and beauty; what neatness; what appreciation of material; what self-respect without self-conceit; what industry; how invention is stimulated; and what solid foundation is given for knowledge,

by the habit of comparing, measuring, and last, not least, numbering; occasionally analyzing the work done, which children like to do, and which often leads them to spontaneous repetitions, that perfect their manipulation. Between the years of three and seven (the Kindergarten age, according to the judgment of Froebel), children may become veritable little artists, and while the brain is never strained to any abstract thought, *concrete* scientists too, — geometricians and arithmeticians; for they have thoroughly learnt the virtue of conditions and laws, — and thus are put into first-rate order to learn the arbitrary signs of things, *without being made the fools of words*; and to analyze material objects in so profound a way as to see God beyond the phenomena of nature.

“For, in cutting, for instance, single squares of paper into a thousand different forms, which are all found to be perfectly symmetrical, and of wondrous beauty, if, and *only if*, the child has complied, in every instance, with certain conditions of folding the paper, he learns that the immaterial is of vastly more importance than the material factor of the ‘thing of beauty’ that he has himself made; and hence when he shall see ‘a thing of beauty’ in nature, he will easily recognize, on the bare suggestion of the educator, the *immaterial factor*, of whose creative thoughts it is the exponent. And so Nature, instead of being an opaque veil, shutting out the creative intelligence, becomes simply God’s expression of himself to his apprehending child. Is not this the true method of educating the image of God into a reverent consciousness of himself *as such*?

The Nursery Department.

It was not till the last part of Froebel’s life that he came to the conclusion that education must begin, if it were to be entirely effectual, in the mother’s arms.

He published the first edition of his great work for the nursery period at the same time that he was working out the processes of the Kindergarten for children between the ages of three and

seven, which, at last he decided, was the most important period of the whole educational life, it being that during which the child passes from the irresponsibility of babyhood into the age of accountability, and his understanding is formed by the reaction upon his sensibility of outward nature and his own spontaneous movements.

This very remarkable book * is in its second edition, which lies before us, a folio of some 200 pages, illustrated by sixty elaborate engravings, and about thirty pages of music. First come seven little poems, containing the musings of the mother sung over her baby. In these seven poems, and in the appendix of notes in prose, explanatory of them and of the engravings of the title-page, Froebel encourages the mother to reverence her own emotions in those first days of motherhood, and to inquire into their religious and philosophical significance; regarding them as the Heavenly Father's revelation of his presence to herself and her child.

Doubtless these poems and their commentary will sound very German to our more English turn of mind. But is it not, perhaps, salutary for us Americans to pause at times in our rush of life, and allow ourselves to feel the mystery and the prophecies that hang round the sacred hour of the first birth, if we would be prepared to meet the unimaginable glories of the second, when —

“Death, with the might of his sunbeam,
Touches the clay, and the soul awakes”?

Fifty-five nursery songs follow, somewhat on the principle of Mother Goose's “Pat-a-cake,” describing little games with the fingers and toes, employing the hands and feet, that make the baby acquainted with the power of its organs for making motions symbolical of all actions and objects that come within a child's sphere of fancy and thought during the first three years of its life. Each of these nursery songs is preceded by a little poem of a few lines, addressed to the mother, and suggesting to her the bearings of these plays and fancies on the child's heart and life. Each song has elaborate illustrations and explanatory

* Die Mutter- und Kose-Lieder. Dichtung und Bilder zur edlen Pflege der Kindheitlebens. Zweite Auflage. Berlin, 1866.

notes, as there were to the mother's songs to herself, putting into her mouth things to say to her children when they shall be old enough, as they will be in a year, or certainly within the first two years of their lives, to contemplate the engravings themselves.

We have the whole of this precious and unique book (in manuscript) translated by the able hand of Miss Nina Francis; and all the songs set to new music by Lady Baker, as was necessary for the translated verses. The music is now being published in England; and we hope it will not be very long before the whole work is republished in this country, the engravings being copied in strong outlines, — a style altogether preferable for children's books, as it makes so much stronger an impression on their imagination than shaded lines. In the meanwhile we shall put one or two of the songs into each of our "Messengers," though they must needs lose some of their effect from want of the engraved illustrations and music. And the judicious reader will not need to be reminded that the translation of poetry almost always injures the music of the original versification; and all the more when it is necessary to preserve the exact sense, as in this case.

MOTHER'S SONG, ON THE FIRST SIGHT OF HER BABE.

Translated from "Mutter- und Kose-Lieder."

O God! dear God! in crowning me a wife,
Thou'st flooded me with sweetest joys of life!
And now this angel Thou hast sent to me,
No greater gift is left to come from Thee!

For this fair token of divinest love,
O husband! father! thank our God above;
All for eternity that makes us one,
We find in this — our darling first-born son.

Thou crown and sweet renewal of our life,
How may we guard thee 'mid earth's evil strife?
Though born in pain, thou surely now shalt rest,
My blessed child, upon thy mother's breast.

O God, our Father ! Life's perennial Source !
 Wilt Thou not grant that straight may be his course !
 We all Thy children are : oh, let one love
 Unite us now with Thee in heaven above !

MOTHER'S SONG TO THE BABE.

In her sense of vital union with it.

O BABY ! my little one, joyous and gay,
 What do thy smiles to my heart seem to say ?
 Thy glance chases far from my bosom each shadow,
 Like Spring's early sunshine first lighting the meadow.
 Faith gleams in the shine of thy happy blue eye :
 " What harm can befall me when mother is nigh ?"
 Sweet love overflows in thy laugh, low and bright :
 " In union with thee, mother dear, is delight."
 And hope in the clasp of those hands is expressed :
 " The strength of my being I find at thy breast."
 Come, little one, come, and in mother confide !
 Hand in hand we'll encounter the world's stormy tide.
 Whatever, my child, thou receiv'st from another,
 Be sure 'tis love only thou'lt find in thy mother ;
 And one day thou'lt tell me, " My hope, love, and faith
 Thou hast tended and nurtured, since first I drew breath."
 And daily I'll pray that thy faith, hope, and love
 May illumine thy childhood, and crown thee above !

LETTER FROM A FROEBEL NURSERY AND KINDERGARTEN.

DEAR AUNTIE,—It is Christmas Day, and what present do you think we have had ? Papa says that it is one that Santa Claus never brought,—only God could give us such a gift. It is a little sister ! You know how I have longed to have a little sister. The twins have grown up to be three years old, and Harry is five years old. Ben and Gordie asked papa what made God send us a baby ? Papa said he guessed it was so that we might have something more to love, for it makes people so happy to love. If baby were not loved and taken care of, she would die right away ; for a baby is more helpless than any kind of creature that lives. She has little legs, but she cannot walk ; she

has little hands, but she keeps them shut tight, and does not know how to take hold. She keeps her eyes shut a great deal: mamma says it is because she does not know how to look, and so many things confuse her. We have got to help her do every thing at first; because, mamma says, she is just getting into her body, which is the house she lives in; and one of the first things she will have to learn is how to look out of the windows, which are her eyes; and how to use all the other tools in her house that she has to work with.

I asked papa what mamma meant by the tools in her house; and he said there were her feet to walk with, her ears to hear with, her tongue to taste with, her fingers to touch with, and her whole hand, which was the most wonderful tool she had; and he asked us what we could do with our hands, and we found we could do a hundred things. Then there were her legs and feet to walk, dance, and jump with.

Harry said there were two things she knew how to do now, and those were to eat and sleep. But I said I thought sleeping was doing nothing at all.

Harry said, "But eating is doing something!"

Papa said, "Yes, eating is doing a very important thing, for it is making her body grow larger. And there is another thing she can do already, and that is to stretch." Papa says it makes her arms, and all her body strong, to stretch; and she must not be tightly dressed, or too much bundled up, or be hindered any way from stretching whenever she wants to. He says, the more she stretches, the more she knows she has a body, and the gladder she is to be alive. Papa says grown up people ought to stretch a good deal every day. He stretches for a good while every morning when he gets up, and every night after he goes to bed, and it makes him feel healthy and strong, and sleep better. And what else do you think he said? It was very funny, I thought; but he *did* say that *I* taught him to stretch when I was a little baby! Little babies, he says, teach their parents a great deal; and if we watch baby, she would teach us almost as much as we can teach her!

But my sheet of paper will not hold another word, except that
I am your affectionate

COUSIN FANNY.

Kindergarten Messenger.

A Monthly of 24 pages.

EDITED BY ELIZABETH P. PEABODY.

No. 2. — JUNE, 1873.

Subscriptions of one dollar, payable in advance to the Editor, 19 Follen Street, Cambridge; subscription lists and specimen numbers can be obtained at N. C. PEABODY'S Homœopathic Pharmacy, 56 Beach Street, Boston; at E. STEIGER'S, 22 and 24 Frankfort Street, New York; and at PUTNAM & SONS, 23rd Street and 4th Avenue, New York.

ADVERTISEMENT.

EXPERIENCED publishers tell me that the KINDERGARTEN MESSENGER has had a most encouraging response in the number of subscribers, considering that it has had no other herald, advocate, or agent but itself, and that it is but a few weeks old. I venture, therefore, to put forth another number; and I send it to some to whom I sent the first, though they have not responded. As I sent to few who had not expressed to me their interest in Kindergarten by inquiring letters, I think they may have accidentally omitted to answer. But I do not wish to intrude, and respectfully request that any of them who do not subscribe would send back to me the two numbers. A postage of one cent will carry the package.

I ask this favor that my new subscribers may have the back numbers, of which I have but a few copies left.

ELIZABETH P. PEABODY.

N. B. — There is no provision for a free Normal Class in Boston or anywhere else, for training Kindergartners next winter, but we are glad to know that Miss GARLAND, of Boston, and Miss BOELTE, of New York, will have private classes; and that Miss BLOW, a pupil of Miss BOELTE, is to open a Model Kindergarten in the Normal School of St. Louis, Mo.; also, that there has gone to Madame KRIEGE and her daughter, now in Germany, an invitation from the Northwestern University, Evanston, Illinois, to make a Kindergarten Model School and Normal Class in their Ladies' College.

KINDERGARTEN NORMAL CLASS.

MISS GARLAND will open a private class in Boston, for training Kindergarten teachers, in November. The number of students will be limited. A thorough English education and general culture are indispensable qualifications for admission.

Application may be made at No. 98 Chestnut Street, between 1 and 3, P. M., every day but Saturday, till September 25.

FROEBEL'S LAW OF CONTRASTS AND THEIR CONNECTION.*

THE men who *see* and *hear* are, comparatively, few; they are Nature's chosen interpreters. To them are imparted certain of her secrets; to them are confided certain clues, by which multitudes of less finely-inspired but earnest souls are guided into the perfect harmony of truth. It may happen that the student, after years of patient but unsatisfactory search and experiments, is impelled by a swift thought to bend a little closer over the nearest oracle of Nature, and that instant he grasps the magic thread! Such a moment there was for Sir Isaac Newton, when, after long study and rigorous demonstration he saw the Law of Gravitation rising before him, and felt deep agitation of soul at the thought of the immense and wonderful harmony it revealed! Such a moment there was for Friedrich Froebel, when in the eager pursuit of Natural Science, at Berlin, he saw the clue that he had been seeking *almost* from his childhood! He *grasped* this clue, *followed* it, and put into hands of others who still follow it, "*Froebel's Law of Contrasts and their Connection.*"

In what sense is it "Froebel's Law?" Not certainly in the same sense that the Law of Gravitation may be called "*Newton's Law.*" Froebel did not, by his own observation, establish a certain order of facts, or numerically define the measure of a certain force. Under other names—as equilibrium, equipoise—the law had been recognized before, and its effects observed in various phenomena. But Froebel first saw the relation of this recognized law to a *particular* purpose, and made it subservient to the attainment of a *special end*, namely, *the culture of the human being.*

Before following the law in its application to human culture, let us look at some of its effects in nature. Rolling in space round its central sun our globe is kept in its orbit by

* This paper was read by Miss Garland, in May, 1872, on the occasion of her graduating from Madame Kriege's Normal Class.

the perfect adjustment of forces, contrary the one to the other; and not the *earth* only — a mere dust-grain compared with other planets — but the entire system of worlds is thus controlled. Either force alone would destroy the universe. The centrifugal forces would fling the planets off into space were it not for the force of gravitation; and the force of gravitation, without the centrifugal forces, would dash them against the sun. A slight study of astronomy or chemistry is sufficient to reveal almost infinite adjustments, of a like nature, in the *inorganic world*. All organic forms witness to the law. See the germinating seed! Plant it as you will, the plumule and the rootlet turn in their proper and opposite directions, the one upward into the air, the other downward into the earth, and only through the connection of these natural contrasts do we receive the perfect vegetable form and functions! The topmost branches of the forest tree, reaching far toward the sky, and its roots a hundred feet below, tortuously boring their subterranean way, are not only *outwardly* and *visibly* connected by the erect and massive trunk, but have their vital union in the sap, the blood of the tree, a secret, noiseless current, flowing through its body and leafy fingers, from root to crown and crown to root!

Governed by the same law of growth, the tiny *speedwell* opens its blue eye scarcely an inch from the ground; and between the giant tree and the baby weed we have countless variations of the same theme. But the forms around us are so manifold, How can there be unity? is the cry of our unbelief! Yet we can trace all organic forms to the cell, all inorganic forms to the primary crystal shapes in our earth-crust. From the rock crystals to the sky crystals, the fairy snowflakes, we can follow the “divine geometry,” and see that Nature’s *manifoldness* is still *oneness*.

And the being who is moved with wonder and admiration as he marks the grand effects of this law of connected contrasts, — is *he* an exception to the law? Does he not at the

moment unite the world of matter and of mind? His physical life is developed and sustained like that of all organized beings. He breathes by opposites — by inhaling and exhaling the air; his body is nourished by opposites — by assimilation and elimination of food; he thinks by means of opposites — by recognition of similarity or difference through comparison. Surely man himself is a most marvellous connection of contrasts!

Our observation of inanimate and animate nature convinces us of the universality of this law; and if we choose to question Art, she will tell us that her creations and colorings are likewise skilful contrasts and combinations of a *few simple elements*, according to Nature's rule. A recent scientific writer says: "The number of substances deemed elementary has varied with the advance of science, but, as compared with the *variety* of their products, that number may be considered infinitesimally small, whilst the progress of analysis, with glimpses of laws yet unknown, renders it almost certain that *this* number will be found smaller still. Yet out of this small number of elementary substances, having fixed laws, too, limiting their combination, all the infinite varieties of organic and inorganic matter are built up by means of nice adjustment. All the faculties of a powerful mind can utter their voice in language whose elements are reducible to twenty-four letters; so all the forms of Nature are worked out from a few simple elements having a few simple properties."

Now let us turn to Froebel's application of the law of contrasts and their connection in education, — understanding *education* to mean the harmonious development of man's entire nature. As instinctive manifestations or natural impulses serve for the development of *all* creatures, Froebel would aid this natural development in the child by supplying from the earliest period external conditions favorable to healthy growth. Nursery plays and songs, used instinctively the world over, he would have not less natural and fond, but

more wisely turned into a means of strengthening the pliant limbs, and at the same time healthfully feeding the receptive mind. Regarding *first impressions* as the food by which the soul is aroused and strengthened for its manifestation, he would have these impressions given by means of a *few simple* objects presenting marked contrasts, yet harmonious in combination; for thus receiving through the senses *clear impressions*, the mind will, later, work them into *clear conceptions*, and by and by reproduce them in intelligent acts.

Accordingly we find the *first* Gift in Froebel's series of objects to be six colored worsted balls, of a size suited to little hands. In the ball is presented the simplest yet most comprehensive of all forms, and gradually the child is made acquainted with primary and secondary colors, and their harmonious arrangement. Ball-plays, constantly exemplifying our law by means of rhythmical motion, are carried on from the nursery through the Kindergarten, and aid in physical and mental development.

The *second* Gift, a wooden sphere, cube, and cylinder, differs in its substance from the first, but is connected with it in the form of one of its three objects. Here our contrasts are the sphere and cube, while in the cylinder we have their connection.

The third Gift is a two-inch cube, divided once in each dimension. It has an obvious connection with the preceding Gift, but its divisions enable us to produce, according to the law, a great variety of forms. From the third to the seventh Gift we have cubes of various sizes, each presenting some new feature; in the fourth are oblongs, in the fifth the small cubes are divided into halves and quarters, and in the sixth we receive doubly-divided oblongs.

The solids then give place to surfaces or planes, and with these the law is carried out in a series of geometrical forms. From the plane to the embodied line, in small staffs; from the embodied line to the pictured line, in drawing, and the point in pricking, we follow constantly the same law; weav-

ing, paper-folding, modelling in clay, *all* the occupations of the Kindergarten are based on it, and the child, as he invents or studies the figure he produces by slight but orderly changes in the material given him, learns that in forms of use, beauty, or knowledge, the symmetry of the whole depends upon the exact arrangement of the opposite parts.

But like the child do we still push back to first causes with "why?"—*why* did Froebel think this law so important in early education? It may be universal, and upon it all unity in diversity may rest; the *mature* mind may study it with interest, but surely the child cannot comprehend it! The answer is, the child is not expected to comprehend it, nor will he even hear of it as an abstract law. All science is based on experimental knowledge; the child's knowledge is experimental.

By dealing with Nature's fundamental forms, and constantly applying, though unconsciously, the fundamental law, in the formative period of life, arrangement, classification, and combination become life elements, and a deep and broad foundation is laid for lofty and liberal culture.

We must not, however, forget that there are perverted natural impulses, and if time allowed, we might show that Froebel's system furnishes a corrective for these; for instance, we have in it a means of turning the impulse we call *destructiveness* into *constructiveness*, by developing through this law the child's self-activity in *creative acts*.

We should like to dwell upon the application of the law to the formation of character; we can only touch upon it. The harmonious blending of play and work, of freedom and order, of individual rights and social duties,—the connection that is established between the works and plays of the child, and the industries, arts, and sciences of men, surely creates an atmosphere favorable to the formation of good habits, and the love of the Beautiful, the True, the Good.

The unity of human life through all its different phases is recognized. "The child is father to the man," and *Educa-*

tion, if worthy of its name, must help to bind the days of this human life "each to each with *natural piety*." Schiller points to this need of moral culture in these words: "It is not enough that all *intellectual* improvement deserves our regard only so far as it *flows back upon* the character, it must in a manner proceed *from* the character, since the way to the head must be opened through the *heart*. Cultivation of the perceptive faculty is, then, the most pressing want of the age, not only as a means to make a practical application of an improved insight, but for its own sake, because it prompts to this improvement of insight."

But the man of facts — the man immortalized by Dickens "Mr. Thomas Gradgrind," objects to any law that aids the development of the *Ideal*, to any system that excludes two of the distinguished *rs* — reading and writing — until the *mature* age of seven! We do not hope to move him by argument — he is wholly wanting in faith, "the evidence of things not seen." He will still repeat, "Facts, alone, are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals from facts, and nothing else will be of any service to them; stick to facts — facts — facts!" It would be of no use to tell him that the senses are the feeders and tools of the mind, and that his favorite system of instruction, which presents the abstraction before the object, the sign before the thing signified, is contrary to natural principles: he will continue to regard young children as "empty pitchers to be filled to the brim with imperial gallons of facts."

It would be worse than useless to speak of *unity* to one who is content with *uniformity*, or to refer to the model given us by the Divine Teacher when he spoke to the simple people in parable or comparison, impressing their minds with the objects of external nature, that through them they might learn the highest spiritual truths. No, we cannot in this way persuade such an objector, but it would not be very difficult to supply him with *facts* for his note-book, showing

that the age calls for reform in its most vaunted school systems; that stimulation of the intellect must be balanced by practical work; that formation of character must be a primary object, and the end aimed at in primary schools, if we would lessen the obstinate numerical *facts* of pauperism, vice, and crime.

So long as we seek definite results, fiery-red with haste, and those results not always the most ennobling, we shall never apprehend that golden mean between Person and Condition, Freedom and Nature, where the true humanity will finally rest and expand.

“The age culls simples,
With a broad clown’s back turned broadly to the glory of the stars;
We are gods by our own reckoning—and may well shut up the temples,
And wield on amid the incense-steam, the thunder of our cars.
For we throw out acclamations of self-thanking, self-admiring,
With—at every mile run—faster—O, the wondrous, wondrous age!

Little thinking if we work our souls as nobly as our iron,
Or if angels will commend us at the goal of pilgrimage.”

We believe in Froebel’s law, and we believe, too, that it must be no *dead letter*, but a living power, in teachers filled with somewhat of the loving, gentle spirit of the man who understood the law in nature, and discovered its use in education. Like Froebel, his followers must strive to be true to nature, to man, and to God, waiting patiently while they labor in a new, and in our age of steam, suspiciously *slow* way. They can, at least, give so much of the world as falls within their influence a *direction* toward the good through the beautiful, toward the unseen and eternal through the seen and temporal; and if the “tranquil rhythm” of time should fail to bring its development within their view, yet the *connection* between seed-time and harvest will be clearly established, when the great Parable of Nature shall be unveiled,—when the seeming discords, the sharp *contrasts* of

our earthly existence,—its good and evil, joy and sorrow, effort and apparent failure, meeting and parting, shall be resolved into the sweet accord, the rich harmony of an undivided, a perfect life.

**EXHIBITION OF THE TRAINED KINDERGARTNERS INSTRUCTED
BY MISS GARLAND, IN THE BOSTON CLASS OF 1872-3.**

It was a mistake that this exhibition was so private. It was in a too inaccessible place, and not advertised. It was also most unfortunate that it should have come on the last day of Rubenstein's concert; for it is a pregnant fact, that the most profound lovers of music are just those who are most able and ready to appreciate Froebel's science and art. In fact Kindergarten culture justifies the old Greeks in their use of the word music to express Education in general. All the muses are worshipped in the perfect education, to which the Kindergarten is the only adequate initiation,—not merely the muse of song, though she is certainly not neglected, for every play is accompanied by a directing song.

Miss Garland, whom Mrs. Kriege left to supply the place of herself and daughter, both in the Kindergarten and Normal class, has had a deeply interested company of twelve, during the winter, eight of whom received diplomas of competency to teach; two having been unable to earn them on account of being detained from the school at least one-third of the six-months' term; and the insufficient previous culture of two rendering it necessary for them also to take another course before graduation. Miss Garland read the questions of examination, to which written answers had been required; and the audience could see that six months' training was a short term to enable any one to make adequate answers. It was much to be regretted that there was not time for the answers to be read; but two and a half hours were taken up in listening to the pupils' admirable essays, viz.:—

1. "*The Importance of the Earliest Education to the Character, and the Relation of the Kindergarten to the Home.*" By Mrs. WATERMAN, of Melrose.

2. "*The Kindergarten; What Is It?*" By Miss DEWING, of Revere.

3. "*What Should the Kindergartner Know?*" By Miss D. A. CURTIS.

4. "*The Relation of the Kindergarten to the Primary School.*" By Mrs. JOHN OGDEN, of Worthington, Ohio.

5. "*Eyes that See, and Ears that Hear,—the Kindergarten Discipline of the Senses.*" By Miss SYMONDS, one of the primary-school teachers of Boston.

6. "*Froebel the Builder.*" By Miss R. J. WESTON, one of the primary-school teachers of Boston.

There was time for no more, but these were enough to show what profound study had occupied these ladies, and how faithfully Miss Garland had done her duty. The young ladies began with singing a hymn, which one of them had composed, and they afterwards sang a song; it would have been still more satisfactory and explanatory, had they sung the songs that direct the movement plays. But to hear these songs, and even to see the work done by the ladies of the normal class, which was shown on the day of the exhibition, could only enable the public to appreciate the *superficies* of the Kindergarten, unless they would consider and divine that *the value* of these pretty things consists in their vivifying the laws within the children's souls, which regulate a healthy development of the understanding, and give rectitude to the normal will.

It is possible, as has been suggested by M. C. R., in the *Boston Daily Advertiser*, of June 7 (supplement), to servilely copy the action of some Kindergartner, without comprehending the spirit of Froebel. But there was a curious *non sequitur* to M. C. R.'s first excellent paragraphs, which evinced a fine comprehension of Froebel's ideal, in the doubt thrown on the value of keeping strictly to the mate-

rials and methods which his lifelong experience suggested as the best. Those who have most profoundly and longest and most faithfully pursued the methods he proposed in practical detail (such as Madame Vogler, of Berlin, and Madame Marquart, of Dresden), have said that they always found more or less confusion to result from changing or subtracting from Froebel's own way of doing; and there is no need of adding anything, for the materials he has proposed are sufficiently rich, and found to be richer the more strictly they are used. Froebel's theory meets all the demands of the idealist; but he was a practical worker, a practical mathematician, naturalist, and student of living human nature, always studying the *processes* as well as the laws of vital growth. Of course nobody can keep Kindergarten mechanically, and by mere *imitation* of the forms of his practice, without a comprehension of their idea! But any suggestions to young teachers, of inventing ways of their own, are dangerous, and lead astray the self-opinionated, young and old.

Nothing is more important than for those who undertake to be practical Kindergartners, to lay aside as much as possible all preconceived notions, and to beware of the temptation of their own idiosyncrasies. The truly original and self-respecting will most carefully work in the paths Froebel has pointed out. It is a striking fact, that whenever experienced persons, and the best primary-school teachers, have studied in the Normal classes, — they have been most scrupulously appreciative of Froebel's *practice* as well as theory. Mrs. Waterman is a grandmother, and has been of unexceptional reputation all her life for her tact with children; yet she thought it worth while, during all this long, severe winter, to go twice a week all the way from Melrose to 98 Chestnut Street, Boston, to learn the details of the practice from Miss Garland, *because* she appreciated the *principles*.

Miss Symonds and Miss Weston, who read the two last essays at the exhibition, are of the very most valued of the primary-school teachers of Boston; and Mrs. John Ogden

was for many years a highly esteemed public-school teacher in the West; and after her marriage she taught in Tennessee during the two years when Mr. John Ogden was Superintendent of the Education established by the State. She had studied the Froebel literature, and became possessed with his general ideas, and herself experimented on her own and neighbors' children. But she found it worth while to take her children and come to Boston, in midwinter, and make great sacrifices of personal comfort, to study the details of the processes, and the order of Froebel's practical exercises from Miss Garland, who was taught by Madame Kriege and her daughter, who were taught by the Baroness Marenholz and Madame Vogler,—Froebel's own favorite pupils.

We agree that it seems stupid and mechanical to study out the directions for the exercises in Ronge's, Wiebe's, and even Jacob's and Goldammer's Manuals; they should be learned from a living teacher, and then these manuals may serve as reminders. The living teaching is necessary, just as in all high art, to prevent mannerisms and *mistakes*, which are misfortunes to the children. To learn by the mistakes of experience will do, when the material worked upon is clay, wood, or even the mountain crystal marbles,—but not when the material is diamond, and especially the human jewel. Then the worker must have beforehand not only the theory but the *details of practice*, for children are not to be sacrificed to the self-education of their teachers. We commend this to the consideration of M. C. R., whose name we wish we knew, as her (or his) ideal of the Kindergarten is perfect.

We hope to print all of the Essays given at the Exhibition, but have space in this number only for one.

Extract from Mrs. OGDEN's Paper on the Relation of the Kindergarten to the Primary Schools.

* * * The number of thoughtful mothers is small compared with the thoughtless, selfish, poor, and vicious. In a country where

schools are free, few parents can be found enlightened enough to support private Kindergartens, though twice the amount necessary may be spent in hurtful toys and sweetmeats by those who feel too poor to pay sixty or eighty dollars per annum for this best kind of culture.

But among its numerous functions, the State recognizes a duty to repair, so far as possible, the faults of ignorant, poor, and vicious parents. This duty is supposed to begin when the child is five or six years old. Two years it is left in the street, in dirt and confusion, learning profanity and obscenity.

Every teacher who takes these little ones from the street will admit that the most difficult task she has, is to *undo* what has been done by street training. How much harder to eradicate bad habits of manner, speech, and thought, than to teach reading and spelling! Could the money now spent in penitentiaries, police courts, and reform schools, be spent in preventing crime, would it not be wiser as well as happier?

Granting that Kindergartens are more expensive than primary schools, they certainly are not so expensive as high schools. The benefit derived from the latter is by no means a general one, because poor people cannot afford to send their children to school after they are old enough to earn a living.

The cost of two years of primary schools should be considered also, as the Kindergarten retains the child till its eighth year. Some of us believe, too, that the child thus trained will make such rapid progress afterward as to save one or two years more in the amount of knowledge acquired, to say nothing of mental discipline and power to use knowledge.

The public Kindergarten should take the children, not only of cultivated parents but those of the ignorant, just as they emerge from home to street life, and so train them in the good, the beautiful, and the true, as to make sin repulsive and crime impossible.

If the child learn thus to think, to express its thought in correct language, and acquires *habits* of industry, politeness, unselfishness, and *voluntary* submission to laws of order,—is not more accomplished for its future welfare and influence in society, than is now accomplished in the primary school between the ages of five and seven? That the Kindergarten does accomplish this, all who have fairly tested it will admit; those who are unwilling to test it fairly surely have no right to criticise.

The Kindergarten labors under a disadvantage in appealing to the public eye, ear, and purse; because it cannot be understood unless

its system be carefully studied. People who visit it, speak of it as "a pretty sight," "a cunning little school," or "a place to keep children out of their mother's way," but fail to recognize the systematic efforts of the Kindergartner to develop the child's nature from inward thought to outward action. Mrs. Browning's poetical resolve applies not less to those who study how to develop child's nature :—

"What form is best for poems? Let me think
Of forms less, and the external. Trust the spirit
As sovran nature does, to make the form :
For otherwise we only imprison spirit
And not embody. *Inward* evermore
To *outward*;—so in life, and so in art,
Which still is life."

How many imprisoned spirits struggle for embodiment through misshapen lives, only the "Searcher of hearts" knows. Holy and beautiful thoughts abound in sermons, lectures, and literature; but are they often embodied in beautiful lives? Why not?

WHAT I SAW IN KINDERGARTEN.

BY MRS. EMMA C. WHIPPLE.

THE most striking contrast between the present primary-school system and that of the Kindergarten consists in the utilization, by the latter, of the natural traits and activity of young children. Froebel seems to have made a discovery of certain laws which govern the development of children, and to have, in the most wonderfully beautiful and simple method, adapted means to this end.

The "irrepressible infant," the terror and the charm of the orderly circle of proper and staid elders, under Froebel's methods becomes harmonious and orderly, and finding food for his activity in the series of occupations devised by this benefactor, ceases from destroying every thing within his reach, and learns to create forms of symmetry, to enjoy exercise of skill of hand in many various ways, and all this without constraint having been imposed; *direction*, it is true, is given, and the true meaning of the word *Kindergarten* ex-

presses just the sort of direction, for to give each plant a culture fitted to its best growth and development, and to prune and train into orderly and beautiful growth the plants under her care, *is* the function of the Kindergartner.

Froebel seems to have thoroughly believed that the all-wise and good Father *knew* what these little ones needed to enable them to attain the harmonious development which is the birthright of all who are born of woman; and so he has provided for the education of the whole being of the child from its earliest conscious existence, carefully directing that in the earliest months only "clear impressions" shall be presented of objects, in order that afterward clear *ideas* may be formed. While yet in the arms of the loving mother or faithful nurse, the study of the new world into which the child has been ushered commences, and upon the wisdom and faithfulness of those in whose love and care it rests, will depend in a very great degree the quality of mind and heart, as well as the healthful growth of the body, of the child. That so large a portion of the children born, *die* within the first few years, proves that neither parental love, nor skill of doctors, nor science of physiologists has been of avail to find out the true methods; for it seems an insult to our Father to believe that such hosts of children are born, at such a lavish expenditure of hopes and love, of pain and sorrow, only to wither and die. That so many children are imbecile, idiotic, or in any manner abnormal, is a stern fact, which proclaims that all the wisdom of the past has not sufficed to teach us how to rear sound minds in healthy bodies. Those whose eyes have been annointed are confident that in the system and methods of Froebel is contained a new element, a promise of "Paradise Regained."

The child is three years old, and it may now attend a Kindergarten; but we must, however, say here, that the furniture and arrangements for a Kindergarten must have a special adaptation to this method of teaching.

The desks are covered with lines which make squares of

an inch; this teaches the child to arrange his materials in an orderly manner; and as rules are given for each occupation, in a few days you will see the little three-year old as intently counting the squares, to know on which line to place his blocks or sticks, as if he had been born to do nothing else; this enables the child to comprehend direction; "up" and "down," "right" and "left," are illustrated by means of these squares.

"But do you teach such abstractions to a child of three years old?" perhaps you ask; "Is it not cruel to compel such a mere baby to sit at a desk and learn things?" Were this a primary school of the usual kind, this would be a pertinent inquiry, and it might, perhaps, come within the scope of the investigations of Mr. Bergh. But Froebel has found that, by combining *knowing* and *doing*, a very young child is made capable of receiving *impressions*, which become, by degrees, the basis of *ideas*, and the chasm from the unknown to the known, from the concrete to the abstract, is bridged over successfully by the various occupations of the Kindergarten.

From the first happy hour that the child enters this "Paradise of Childhood," as the Kindergarten has justly been called, *hands* and *brain*, in *work* and *play*, preserve a happy equilibrium; and it becomes apparent to all who observe, that many a law of high significance to the child's future development has become a part of his consciousness, and that, too, without any strain of the mind, any weariness of the body, but with only the joy which *use* gives in the exercise of all the faculties given us by the Creator.

"How is all this accomplished?" do you inquire.

Your little pet of three years old, who has never passed a morning out of the light of his mother's eyes, has been deposited in the Kindergarten; the genial Kindergarten, whose skill has been attained through faithful study of her subject, whose tenderness thrills in her voice, and whose sincere love for childhood has led her to devote herself to this work, cannot fail to attract the little one; and after the

gentle murmur of subdued voices repeating the prayer to the "Father in heaven who loves little children so well," followed by a little song or story, the day's lessons begin. "Lessons!" you say; "What lessons *can* be given to such a baby as our Tommy?"

Did you ever realize how much knowledge your child has mastered in the three years in which he has lived in our world?

He has learned to walk, to run, to climb; he has learned to judge very correctly of the qualities of many things, and attaches a value to apples and oranges in direct proportion to their size. He is quite an adept in natural history, knows most of the domestic animals, has learned to speak and understand the English language! and is withal an accomplished diplomat, and will "lobby" through a doubtful bill with a skill quite amazing and amusing to an impartial observer.

A card, with holes pricked at the distance of a quarter of an inch apart, is now given to the little one, with a thread of bright-colored worsted and a needle; he is shown how to put the needle back and forth so as to form straight lines in series; he is told that these are "vertical," and when this lesson, by frequent repetition, has been fully taken in, he is shown how to form "horizontal" lines, and before you are aware that he has learned anything at the Kindergarten, he is using these terms intelligently in reference to objects around him.

At another hour a slate and pencil are given to the child, for the drawing lesson is in progress now. You will observe that the slate is ruled into squares of a quarter of an inch by lines cut in the surface of the slate, and here again vertical lines of one square's length are made. These lessons go on regularly, week after week, until lines of two, three, four, and five squares in length are made *perfectly*. This is the foundation for a system of drawing, so beautiful in its self-developing character, as to seem to those who have observed it to be the only true method.

If you will look in on another day, you will find your child and his little companions happily occupied with two, three, four or five, or perhaps ten, little smooth sticks, which they arrange, according to directions given, on the lines on their tables. When as much knowledge has been given as the young things may at once receive, permission is given to "invent" forms, and then each child starts off on its own hobby; the differences in the bent of each child begin to be seen whenever free invention is the order of the hour. The vivid imagination of the child will see a likeness to many things in the simple forms it can create from these few and simple materials; and, I speak from a careful observation of children under both conditions, there is far greater pleasure to the child in this exercise of its inventive faculties, than can ever be obtained from the most elaborate toys, which are often broken by children, simply from the desire for material to work out their own inventions with. But our careful Kindergartner is ever watchful, lest even this occupation, so light, and rendered so cheerful from the orderly interchange of opinions and ideas among these inventors, should overtask the little ones; and now the luncheon, temporarily hidden in various tiny receptacles, awaits the busy little bees, and trooping they come; and, while the gentle and sympathetic care of the teacher makes an air of peace surround the little group, the luncheon is eaten, and rosy apple and golden orange, luscious grape or juicy pear, with bread or its substitutes, forms a feast which seems a sort of angelic picnic; and happy merry tones bear witness to the healthful effect of the social feature of the lunch. Ah, well may it be, if in the future banquets of maturer years, such genial flow of soul refine the joys of the table, and make dining "a feast of reason and a flow of soul." Lunch is over, the tiny baskets are emptied, the sense of satisfaction which is inspired by food eaten in due season and in social surroundings, makes every one in good humor, and the signal being given, the "ring" is formed, and *one* of the "one hundred plays" with the ball, which

Froebel calls "the earliest friend of the child," is played to the rhythm of a song adapted to each play. The balls educate more than mere skill of hand. They are six in number, of the three primary and the three secondary colors. Froebel's directions are very precise as to the sequence in which these shall be used—a primary color should be followed by a secondary color connecting it with another color—so careful has he been in all that pertains to the education of the child,—nothing so minute as to be unnoticed by him. Half an hour quickly passes, while "The ball comes round to meet us," "My ball, I want to catch you," and the ever-favorite play of "Who'll buy eggs," are each played till every child has had a turn, after which more lessons follow. You would weary of reading sooner than I of writing, if I were to describe "The Weaving," "The Building," "The Pricking," "The Pea-work," "The Clay-modelling," and "The Folding" lessons which fill out the attractive round of occupations; and the object-lessons, which are given every week; of the knowledge of seeds and plants, which is imparted by sundry walks in autumn days to gather seeds of, perhaps, maple trees, which are planted in pots, and are actually growing before their sight; of the bulbs, which were first made the subject of an object-lesson before they were started; and of the daily mission of watering the plants, which is given to the children in turn; of the visits to the fernery, where our frogs are passing the winter in serene and safe retiracy; of the groups of embryo artists, who are engaged at some portions of the morning in "free-hand drawing" at the several blackboards. Indeed, I verily believe there *is* no limit to the delights of a true Kindergarten, kept according to the teaching of Froebel, by a teacher such as I have made my model in this letter. I must not forget to say here that everything made by the children is set apart, from its first beginning, as a gift of love to "dear mamma," or "grandma," or "nurse," or some loved one; and one of the prettiest sights imaginable is to see these little midgets carrying home their completed works of art—a folded leaf, a pricked card, or a

weaving leaf. Froebel insists that the true way to learn generosity is by *doing* the *generous deed*.

I have been for the past six months a daily attendant on the Normal Training-school for Kindergartners. What I have in this imperfect sketch attempted to describe I have daily seen and have been part of. I cannot be considered as a youthful visionary — I am the mother of bearded men, and grandmother of several grandchildren, and I have constantly felt great regret that my practical acquaintance with Froebel's system came too late to be of avail in training my own children. My grandchildren, God willing, shall not lose some benefit from the late-acquired knowledge I have gained. If this statement of mine, which is a hasty picture of one day of Miss Kriege's Kindergarten, shall determine *one* mother to seek such a school for her children, or inspire some young woman with a love for the work of a Kindergartner which shall induce her to study the method theoretically and practically, I shall console myself for my inadequate description.

I must run the risk of making my letter tediously long by continuing to say, that I do not think any person ought to attempt to teach a Kindergarten without a training under a skilled teacher. The system of Froebel is so beautifully developed, from its first principles, that a missing link would mar its harmonious completeness; and although for many years I had been interested in accounts of German Kindergartens, and had read with a strong predisposition in favor of the system all that I could find in English, I did not *begin* to understand the beauty of the theory, nor the happy adaptation of the methods, until I became a pupil at the training-school.

Kindergarten Intelligence.

The most important step was taken in England, in behalf of Froebel's system, by the establishment at Manchester, in October, 1872, of training classes for Kindergartners.

The course is two years, in three terms of ten weeks, each term costing the pupil £2. Every morning the young ladies are required to be present and observe in the Kindergartens of the city, kept by the four lady teachers, who each give two afternoons in the week to the training school.

Miss EHMANT, to teach singing; Miss SNELL, to teach gymnastics; Miss JURISCH and Miss BURTON, to teach the *rationale* of the several occupations and plays. W. A. HEREFORD, B. A., lectures on the science of education; LOUIS BORCHARDT, Esq., M. D., on health; THOMAS ALCOCK, Esq., M. D., on natural history, each one evening in every week.

Other subjects are lectured upon the second year in addition to the above, but not to their exclusion; and, at the end of the two years, certificates of proficiency are issued by the Council of the Association, which consists of fifty gentlemen and eighteen ladies, among whom we find the names of Professor Huxley, of London; Mr. and Mrs. Jacob Bright, M. P., of Alderly Edge; canons, esquires, aldermen, and physicians, whose *titles* mean something in England. We hoped to be able to give a report from one of the council, Mrs. Moore, 2 Darling Place, Higher Broughton, respecting the year's progress and success of this institution, but her letter has not yet come to hand; and we are also disappointed of an expected letter from Germany, with the report of the great Normal Institution at Dresden, established January, 1873, as the result of the four years' energetic action of the Committee of Education of the Philosopher's Congress, spoken of in our first number. We have, however, the prospectus, giving us the names of the professors. It requires of persons well qualified to enter, one year's study, with observation and practice in the Kindergartens of Dresden.

Power to understand German, and converse in it easily, is an indispensable qualification for entrance on the course. The academic fee is twenty thalers for the year. Further information may be obtained of Dr. BRUNO MARQUART, No. 13 Obersee Strasse, Dresden, Saxony.

The lecturers and teachers of this institution are themselves its recommendations. They are —

Baronin V. MARENHOLZ BULOW: on Froebel's ground principles applied to the education of earliest childhood.

Dr. HOSLFELD: the Froebelian Pedagogy in general.

Dr. ENGELHARDT: Elements of Anatomy and Physiology, with the Science of Health.

Dr. MARQUART: Elements of Mathematics, and Froebel's Materials.

Dr. KELLNER: Natural History.

Herr FLEISCHER: Singing.

Herr SCHOETER: The use of Froebel's occupations.

Frau KELLNER: Praxis of the same; also of Drawing in the Net, and the Movement Plays.

Fraulein EMMA REINHARDT: Modelling.

If any one goes to Germany to learn Kindergartening (which we do not advise, for it is better for American teachers to learn, as they will have to teach, *in their own vernacular*), let them go to this institution, which combines advantages not to be found in any other on the Continent.

Kindergartening has not yet been made a matter of State patronage in Europe, except in Italy,—at Venice, Florence, Milan, and Naples; and in a small degree at Rome, in connection with Mrs. Gould's Italo-American school. But in Austria it has been lately decreed by the Ministry of Instruction, that Froebel's method shall be taught in every Normal school, to the teachers of all grades; and that every child in the empire, between two and six years old, shall be prepared in a Kindergarten for the schools of instruction in reading, to which all must go at seven.

But there are private Kindergartens and training classes attached, in all the important towns of Germany, Norway, Sweden, and in some places in Russia, France, and Spain. One is at Lausanne, and one is at Geneva, 5 Chantepoulet, Switzerland.

The Nursery Department.

DEAR AUNT LIZZIE,—I was so taken up with telling you about the dear little sister that God gave to mamma to comfort her when she was so very ill, I had no time to tell you about our Kindergarten. Mamma sent for Cousin Gretchen to come from Germany to make a Kindergarten for Harry, and Ben, and Georgie, and all the little children that live in our neighborhood. It is a kind of school, but not exactly; because, in a Kindergarten, the children are all taken up with *doing* things, and telling *how* they did them; and what are the likenesses and differences of things; and how contrasts are connected together to make things. One of the best old men you ever heard of, who seemed to love children in the same way that God does, taught Cousin Gretchen how to do it. He said children were like flowers, and to bring them up properly, one must cultivate them to make them grow like flowers. Only in one thing children were not like flowers: flowers cannot do as they have a mind to, because they have no minds. They stay just where they are put, and do just what the gardener pleases, who knows what God intended about each one. But God gave to every child a *will* to make changes; and they can always do two ways,—a wrong and a right way. If they do the right way, they make things pretty, and make their friends happy, and are useful, and everything goes right. But when they do wrong, they destroy things, and put everything into confusion, and nothing comes out right, not even their own playing; for there is always a right way to play, and many wrong ways.

Cousin Gretchen says that the great thing one learns in a Kindergarten is, to do right, and know what it is right to do. We cannot do right without we know, and we cannot know all the right ways without we are told; and so children are given to mammas at first, who tell them; and when they get so large that their mammas have not time to be telling them,

Kindergartners take them and teach them. Only when they want to do right they can do as they please.

Our Kindergarten is at the back of our garden, near some trees. Papa built it on purpose, because mamma said she had not strength to teach Harry and the twins, they were so boisterous, and needed companions of their own age. Cousin Ellen and I go, too. Papa said if there had been a Kindergarten for us, when we were three years old, it would have been better for us than to have learned to read and write, as we did, before we had learned to think or to use our fingers to make things. But as we have already learnt to read and write, he is going to take us for an hour after breakfast, and hear us read, and help us to write our journals, in which we tell about Kindergarten the day before. I wrote in my journal to-day, "Kindergarten begins at ten o'clock. We have a table large enough for ten to sit at, in cunning little chairs, and the table is covered with painted lines that divide the top of it into inch squares, so that we may always lay our blocks, and planes, and sticks, exactly even, when we build or make beautiful figures, which we do for an hour every day, and sometimes a little longer. When we go in, in the morning, first we all go to our seats, and fold our hands, and shut our eyes, and sing:

‘Our Father who in heaven art,
Thy name we dearly love;
Thy will be done with all our heart
As 'tis in heaven above;
Give us this day our daily bread,
Forgive the wrong we do;
And we'll forgive when treated ill,
That we may be like you!
Deliver us from doing wrong!
When tempted we will think of Thee!
For thine the kingdom and the power
And glory evermore shall be.’

Then Cousin Gretchen talks with us a few minutes about order, and sometimes tells us a story; or teaches us the words of a new play; or we sing *do, re, mi*; and Harry, who could not make the right difference in the sounds a week ago, can do so now!"

But I must tell you the rest another time, for my paper is all filled up.

Your affectionate niece,

FANNY.

Kindergarten Messenger.

A Monthly of 24 pages.

EDITED BY ELIZABETH P. PEABODY.

No. 3. — JULY, 1873.

Payments of \$1.00 to be made to E. P. PEABODY, 19 Follen Street, Cambridge. Specimen numbers and subscription paper to be seen at N. C. PEABODY'S Homœopathic Pharmacy, 56 Beach Street, Boston; at E. STEIGER'S Publishing House, 22 and 24 Frankfort Street, New York; and at PUTNAM & SONS' Book Store, corner 23rd Street and 4th Avenue, New York.

TO CORRESPONDENTS.

IN my June issue, I requested that whoever did not subscribe, of those to whom I took the liberty to send the first numbers of my new periodical, would return them by post. Both numbers would cost but a cent, and as I sent only to those who had expressed interest in the subject to me, I thought I might ask so much of a favor. Only one person has returned the numbers, and many have sent me — with their own — the names of many subscribers. One gentleman sent twenty-five, and one lady twelve.

Though I have not yet received subscriptions enough to pay the costs of the publication, the encouragement has been so great that I do not hesitate to go on; and if I should have one thousand subscribers, I shall be able to devote all my best time to the work, and also to pay able contributors.

A reliable source of information, to which all inquirers can be referred, whether parents, committees of education, or teachers who wish to teach on this new principle, seems to be the greatest necessity at the present moment. I shall endeavor to speak the truth according to Froebel, letter and spirit, and all who really believe that this radical reformation of school education may go on, are earnestly invited to be volunteer agents to increase the subscription list. Let every subscriber get one more, and it is assured success.

KINDERGARTEN NORMAL CLASS.

MISS GARLAND will open a private class for training Kindergarten teachers in November. The number of students will be limited. A thorough English education and general culture are indispensable qualifications for admission.

Applications may be made at No. 98 Chestnut Street, between 1 and 3, P.M., every day but Saturday, till June 13.

Summer address, Miss GARLAND, Bristol, Conn.

CHILD-GARDENING AS A PROFESSION.

[Extract from a letter.]

I HAVE no objection to any woman entering upon any profession for which she has taste, ability, education, and leisure from family duties; but these are paramount to all others, because the family life is the central source of human society. There are multitudes of women in every civilized community, who have this leisure, and are at present a heavy burden on it, or at best, make self-ornamenting their only profession, killing time by laboriously doing nothing. Such indeed are not even truly ornamental, which is a sin, for every woman should contribute to making human life and action "fine" by acting in the spirit of George Herbert's sweeper, instead of with less general, not to say selfish, reference. But such contribution involves an appropriate and full outworking of all her powers in the relation in which she finds herself; first in that of daughter (certainly a divine relation, because inevitable and above her own will); and then in those relations providentially opening out of that one, namely, of sister and neighbor, which ramify according to circumstances into those of friend, citizen, patriot, and cosmopolitan thinker. The better the duties of the first intimate relations are performed, the more certainly are the energies of heart and mind, instead of being exhausted, renewed for the more comprehensive ones; and the more generously these are, in their turn, entered into, the more are we prepared for the highest earthly relations — those of wife and mother — which are the complete initiation into "the communion of the just made perfect."

In choosing one's profession one must have regard to one's individual turn of mind, temperament, abilities, and chances for the culture necessary to performing its specific duties perfectly, as well as to the Ideal common to humanity. When the natural bent, stimulated neither by worldly ambition nor morbid conscience, is strong, and the corresponding ability great, they create their own chances of culture for

special sciences and arts, as the biography of genius proves. But the greater the scope of a profession, the more rare is the combination that will ensure excellence. A mathematician, botanist, astronomer, or other naturalist, does not require so various an endowment as the statesman, historian, or educator of youth.

I think the combination of natural gift and culture requisite to make an excellent kindergartner, is the rarest of all, even though the first of all its requirements, *love of children*, is almost universal in innocent women. But to natural love of children must be added delicacy of feeling and observation, quick sympathy, and a freedom from wilfulness and love of power in exact proportion to the sympathetic energy which is generally called the talent of governing, but is really the power of inspiring children with true self-respect, and a very different thing from that brutal energy, which crushes and makes the child servile, or automatically obedient for the time being. You will say all this is born, and not made by culture — *nascitur non fit*. Perhaps so; but because it is born in *you*, for instance, do not think it qualifies you for the profession of Kindergartening without a special culture besides.

The study you have made of the principles of high art, with such creative artists as Dr. Rimmer, Mr. Hunt, and Mr. Webb, is just the most desirable culture for the work of directing the activity of little children in their play. The dance and plastic art are their first spontaneities; and those about them should know the laws of beautiful motion and formation, if they would vivify their æsthetic nature in romping with them, and superintending their mud pies. All the ground principles of architecture may be taught by Froebel's series of block gifts; a thorough foundation laid for drawing *with the motive of beauty*, by the stick laying upon the squared surfaces of their tables, followed by their drawing in the net on their prepared slates and paper, if — but only if — they can have an artistic suggester and guide in the kinder-

gartner; for this is just as necessary to intellectual growth, as is a loving and pious mother to moral and religious growth during the preintellectual, irresponsible age, when the child still lives *her* life. Artistic instincts, like love and conscience, are only developed by the exercises which are cherished by sympathy. The kindergartner's duty is to *quicken* the instinct, and give meaning to the words, by which she guides activity on all planes.

Nor is anything you have acquired of science in your university course superfluous, nor even sufficient, unless it has given you scientific method, and a sense of the analogy of the sciences. Your mathematical acquisition will enable you to give children — not, indeed, the abstract science, for of that they are yet incapable (nor is it well to force the scientific faculty into existence), but the concrete experimental knowledge which makes a sensuous foundation for geometry and arithmetic, while the children are only conscious of satisfactorily playing with their oblong, square, and triangular planes and sticks, and learn to describe the various shapes they make in words that are pictures, not abstract nouns. Your knowledge of vegetable and animal physiology will suffice to enable you not only to form in children the habits of observation and knowledge of the vital laws of growth, which is the scientific mind, but by the fact that they are brought, in their own gardening of plants, to see God, as it were, working *with them*, in the production of flowers and fruits, a genial objectiveness is given to your religious education of them, which prevents it from degenerating into dry ritualism, or the words — whose letter killeth, where their meaning does not make alive.

As the laws, of which things are the exponents, are the laws of thought, your study of botany, according to the natural method, has been an excellent preparation for the study most necessary to the kindergartner — the study of *the mind* in all its *workings* and growth. Your own mind and the children's minds are living books, which you must peruse

most carefully, guarding against the error of mistaking your own preconceptions for the real phenomena, but never forgetting that not only the phenomena are before your eyes, but if you have religious humility, God is present, inspiring you with knowledge of the laws of spiritual growth; for the Holy Ghost is not lawless! It is the Infinite Power recognizing wisdom and obeying love. You see I am answering your appeal for advice about the choice of a profession by stating to you what I think the profession of Kindergarten-ing may be. And I will confess it to be my purpose to set it forth as not only the highest profession which any human being can take up, but one to which *only a woman* is adequate, and she only when most highly cultivated! Because you are better cultivated than almost any one I have ever known, I wish you to supplement your university course with the study of Froebel's Art and Science of Human Development. Your great lingual learning will enable you all the more profoundly, to teach children how to use and understand more and more continually the riches of their own vernacular. O do become a kindergartner, and be prepared to answer the call of earnest mothers to make a school of the true kind for training kindergartners.

GENUINE KINDERGARTENS—HOW TO BE SECURED.

WHEN I first began to work for genuine Kindergarten *versus* ignorant attempts at it, a gentleman said to me, "you must make up your mind to see the Kindergarten corrupted in this country; for as soon as you shall have so stated the general advantages of Froebel's discipline as to make a demand for experiments, teachers of infant schools, who are incapable of comprehending the principle, and carrying it out in the details of practice, will seize on the name to attract

paying pupils. We are ages behind the time when the majority of people will condescend to learn that the child's soul is a fountain of laws, yet in the form of instincts and blind feeling, but which can be so illumined by an orderly presentation of nature, whose objects are exponents of laws, to the senses, that the mind shall escape that confusion and disorder in which thinking usually begins. And therefore we are ages behind the time, when the sacrilege of leaving little children to the ignorant and reckless, during these first precious years of innocence, will be appreciated; far less will the duty be felt, for a long time yet, of playing with the child according to the laws of high art."

But I could not think so despairingly of the case. I thought our school committees every where were waking up, after our recent peril of national destruction, to see that national health and strength was not an accident, nor even a spontaneous growth, but the result of careful human culture, according to divine laws, which could only be executed by free agents, thoughtful of principles, and responsible to the providence, which is the concurrence of the divine with the finite righteousness. But our politics, and many of our municipal boards of education, seem reckless of righteous laws, and absorbed in very low interests. Yet I do not despair; I believe in the hearts of parents, and that they may be awakened to ask themselves and others, if the second coming of Christ may not, like the first, take the form of infant humanity, received as the child of God rather than of man; and watched over worshippingly by his parents, who, even while he is subject to them, defer to his after intuition experience of being created to do a heavenly Father's business — as his supreme end. Is the old history to be forever repeated; are the trees of the garden, that are goodly to the eyes, and to be desired for food, forever to draw attention away from the tree of life; so that it shall always be approached only through the death which the eating of forbidden fruit immediately brings? The tree of life still grows hard by in the

middle of the garden; and offers its immortalizing fruits in the mothers' hearts, who dare to worship the holy things born of them. To parents, then, I appeal, and especially to devout ones who know that the Holy Ghost forever broods over human birth.

It has been suggested that every church, or religious society, of whatever name, should feel itself bound to support a Kindergarten for children of the neighborhood. Churches are more and more recognizing that religion is a social principle; and providing parlors for informal social gatherings of their members. Why should not these be used, for a few hours in the mornings of the week days, for gatherings of the children of the neighborhood, who are too young to go even to the primary, public, or private schools? Since children under seven years old cannot read at all, and are yet innocent of the sectarian divisions which "the meddling intellect" makes; and all alike behold in their hearts the face of the Father in heaven, who created every child, as Montgomery says He created woman,

— "with a smile of grace;
And left the smile that made her on her face."

It is all the better that each neighborhood will send to the Kindergarten children of parents belonging to other churches than their own. We know one Kindergarten kept in a Unitarian vestry, by a Baptist kindergartner, who has children of all sects to teach the all-uniting doctrine of love, by the practice of loving one another, which all churches agree to be putting on the righteous robe of Christ. We know another Kindergarten kept in the vestry of an Episcopal church, by a Congregationalist, who is, perhaps, a Unitarian also; and we know of a Unitarian Charitable Society which has offered to gather into its parlor a Kindergarten of little Catholics from the streets, for a Roman Catholic teacher, trained by Mrs. Kriege.

We think this plan of putting every Kindergarten under

the protecting wing of some religious society, may, perhaps, daunt the reckless adventurers, who presume that they can evolve a sufficient kindergarten method out of their own narrow consciousness, without the help of the devout practical philosopher, who gave a lifetime of genius to the discovery and elaboration of God's method in nature. Nothing discourages me so much as the success with parents of these shallow and presumptuous "fools," who "rush in where angels fear to tread."

The only remedy for this growing evil is Parents' Unions, that should meet to read and converse on the nature of childhood, and the true method of beginning education. These Unions, meeting once a month, with the kindergartner perhaps, will inevitably learn to discriminate the true from the false teacher; the creator of order from the martinet; the inspirer from the quencher of life; whether they be conscious or unconscious of their false position themselves.

In these church-kindergartens there must be true kindergartners — of which, at present, there is not a sufficient supply; and so I return to my old cry. There is nothing so important for this cause, which the Baroness Marenholtz well calls the *regeneration of humanity*, as adequate schools for kindergartners all over the land. At present there are only two which are at all adequate — Mrs. Kriege's, in Boston, carried on during her absence by her able pupil, Miss Garland; and that of Mrs. Kraus (late Miss Boelte), in New York. Both of these can take but a limited number of pupils.

N. B. I have had a note from Mrs. Kraus-Boelte, telling me that it was a mistake to say, as I did in my number for June, that Miss Blow was to open a class for training kindergartners in the Normal School of St. Louis, Mo., this *fall*. "Miss Blow will begin, in the Normal School at St. Louis, under Mr. Harris, a *Kindergarten*; but does not think of attempting a normal training school for kindergartners, as

she is well aware, through her deep study with me, that no one is able to do *that*, after only the study of one year."

And with respect to another misstatement that I have made several times, though not, I think, in the pages of the MESSENGER, she says: "I do not call myself a pupil of Madame Ronge; I never was her pupil; but I worked with her after having studied under and with the widow of Friedrich Froebel, and received through her all those advantages, which only she, as Froebel's widow, can give."

A BEGINNING HAS BEEN MADE.

BY MISS HENRIETTA NOA, OF THE MARY INSTITUTE, ST. LOUIS, MO.

MY director after repeated trials, I suppose, with mothers who wanted their children to be excused from these plays, because they seem to them too childish, said to me, one day, "will these little children, who so happily sing these songs, and play these Froebel plays, be more reasonable when they are mothers than their mothers are now? Will they send their own children willingly, and see that it does them good to move and play in this artistic manner?" My answer was, "make me responsible for their delight, both in the recollection of their own enjoyment, and in beholding their own children in such play and action. There are already in town many fathers and mothers, and many children, small and great, who by this time know the value of these songs and plays. The honor is due to Friedrich Froebel for this."

Madame Johanna Goldschmidt, of Hamburg, holds the conviction indestructibly fast, after long observation and experiment, that young girls are happy and remain pure and peaceful to a ripe age, if you give them little children to love and to guide, such as the Kindergarten offers. And how may we better fulfil the great words of our time, *let us have*

mothers, then by gently blending the society of little children and growing women; letting them know of each other's needs, and prove their mutual influence? We want an open field to instruct young mothers how to treat their children, in idleness and health, and their infants in sickness and all healthy bodily needs. The Froebel-Verein and the Burger-Kindergärten, of Hamburg, may serve as an example of what we ought to aim at here in America. Young girls in Hamburg are taught both practically and theoretically, in these institutions, all the plays and work, the occupation and treatment of little children; not a work of routine merely, but to invent new means and ways, *within the scope of the law of connecting contrasts into ever new units of beauty and convenience*. The public hospitals for children are also visited by them, I think twice every week; and they here see the nursing and washing of children. Here the handling and healing of little sick patients, is taught them, so that in exigencies, they will be able to help themselves and their children when they shall be mothers.

Hitherto but little has been said to the young mother about the most anxious time, which begins soon after she is married. Do we wonder if the health and happiness, both of the mother and child, so often withers? Is, perhaps, "ignorance bliss?" I doubt it! Let us instruct the future mother; let us have an association of the young with the younger; but more yet, let us have the matrons, too. We beg the experienced mothers of every town to give scope, where young girls may play with children. As the vegetable and flower garden surrounds the house, so should the Kindergarten everywhere surround the home. The mothers must be mothers to the gardeners of their children. Should not each mother say to the teacher, "be a sister to my child, and I will be a mother to you!" When will this come about? It is coming; the beginning has been made in Boston, by the Krieges and Miss Garland; in New York, by Marie Boelte, now Mrs. Kraus; in Montclair, by Miss Macdaniel; in Washington,

by Emma Marwedel; and in St. Louis, also, something has been done, and there will be more done this winter, in the St. Louis Normal School, by Miss Blow.

KINDERGARTEN LITERATURE.

THE first demand of all persons who get interested in the Kindergarten idea, is for books giving Froebel's own system; and if the Parents' Unions, which have been proposed, are to be profitable, a part of the time should be given to a course of readings — say half an hour each time. We propose, in this MESSENGER to give translations from "Froebel's Mütter-Und-Köse-Songs," and also from his "Human Education," which has been translated into French by Madame Crombrugghe — rather *freely* — for it hardly admits of literal translation, and has been nearly rewritten in the last German edition, by his disciple, Dr. Lange, of Hamburg.

Like Pythagoras, Socrates, and other great teachers of mankind, Froebel's strength was in the spoken, rather than written, word. It can never be sufficiently lamented, that a large manuscript volume of conversations with children and the Kindergartners he was training, taken down from his living lips at the moment, by his enthusiastic young auditor in Hamburg, now Mrs. Karl Schurz, was lost in the express-post, just after his death; for he had revised it with great delight, and felt it to be the most important report of him. By a singular fatality, too, his letters to the Baroness Marenholtz, which were being carried in her trunk on a journey, have been lost. A few letters to other persons are preserved, especially the autobiographical one to the Duke of Meiningen, and we shall hope to reprint them in the course of our publication.

Next to Froebel, the greatest authority on the principles of his system is the Baroness Marenholtz-Bulow. One

good statement of hers was translated for the Circular for July, 1873, of our National Bureau of Education.

This is kept for gratuitous distribution, and may be had by addressing the clerk of the Bureau at Washington, or Commissioner Eaton himself.

Mrs. Kriege's "The Child and its Relations to Nature, Man, and God," is made up, as she modestly says, of translations from the works of Froebel and the Baroness Marenholtz. This book, published by Steiger, of New York, has been very widely and favorably noticed, the most elaborate review of it being in the *Michigan State Journal of Education*, and in *The Western*, and we shall hereafter reprint some passages from these articles, the latter being from the pen of Mr. Harris, the editor of the *Speculative Review*, and also the great *practical* superintendent of the St. Louis schools.

"The Child" settled his doubts, answering all his questions, respecting the value and feasibility of the Kindergarten, which he had previously questioned. Miss Garland used it, last winter, as a text book for her normal class, conversing upon every sentence, which had previously been studied by the young ladies. We think that it might follow the reading of the Circular above mentioned, at the meetings of the Parents' Unions.

Sometimes the demand is for manuals of the practice. Milton Bradley, of Springfield, Mass., has published Professor Wiebe's practical guide, entitled "Paradise of Childhood," illustrated by plates, which is a translation, with considerable abridgements, of the German "Goldammer's Practical Guide," lately published in Berlin, with an introduction by the Baroness, from which Mr. Wiebe has largely borrowed, in the introductory lecture of his second edition. This "Paradise of Childhood" costs \$ 3.00.

"The Moral Culture of Infancy, and Kindergarten Guide," of Mrs. Mann and Miss Peabody, whose second revised edition, Schermerhorn, 14 Bond Street, New York, publishes, contains the plays and original music of Froebel's Hamburg

Kindergartens, with English words, and has been of much practical use in American homes, as well as Kindergartens. It costs \$ 1.25. Mr. Steiger has also published Dr. Adolph Doual's "Kindergarten," for \$ 1.00, which has many additional plays, set to music by him, and to words, both German and English.

But I am obliged to take exception to this book, which has an introduction proposing a plan of public Kindergartens, which much deteriorates Froebel's system, because, in order to accommodate large numbers, rote lessons are introduced, precisely opposite to Froebel's idea, who would have little children under seven years old, developed from within, rather than peremptorily instructed. I wish Dr. Doual could have respected the peculiarity of Froebel's infant Kindergarten, and not mingled it with later stages of education, as he has done, for instance, in his plan of teaching drawing, given in the Appendix, which is *not* Froebel's, though it has its value for older pupils.

To have the perfection of Froebel's Kindergarten, not more than a dozen, or at most twenty, children should be put under one teacher, and the conversational method of development should be exclusively used, until they are seven years of age. This will be found the true economy of time and means, in the end.

The most perfect practical guide is a French one, published in Bruxelles, by F. Claassen, 88 Rue de Madelaine. It is called "Le Jardin des Enfants." It purports to be by Jacobs, and has for preface an essay by the Baroness, who probably superintended the whole work. It has the most complete directions for all the occupations, and the largest number of plates, with the songs in French that direct the movement plays, set to music. There is a great advantage in having the children learn to sing the directing songs in French and in German, as well as in English.

A translation of the Baroness Marenholtz's "Mission of Women," (which she conceives to be *Kindergartening*,) was

made into English. by the Countess of Wickerode, and published by Darton, High Holborn, London, some years since, but is probably out of print now. Another work, a translation of which is being prepared for the press, is the Baroness Marenholtz's "Education by Labour." This contains the substance of the Lectures which she delivered, in a rather private way, to select audiences in Paris, in 1859. In the Appendix of it are letters written to her at the time by distinguished men, and the newspaper notices of the first attempts to introduce Kindergarten to France and Belgium, of which we now append one or two, and shall in future numbers give more of them.

La Vie Humaine, November, 1856 (journal of the Freemasons in Paris), heads the first of a series of articles on Froebel's method, introduced by Baroness Marenholtz, thus:

"*Triumph of Harmonious Education.* — An unexpected progress! Learned Germany sends us in full detail, the practical realization of a harmonious education, to which we have so long directed our attention. In Germany the conditions for a full development of the human being have long been a subject of thought; and it has been found that we must begin from the cradle, if we want to educate human beings, who must think and act according to the laws of universal development. The German Froebel, a deep thinker and naturalist, has discovered the method indicated by nature herself. France will be indebted to the Baroness Marenholtz for the introduction of this method. The Minister of Public Instruction ordered a committee to investigate the method, the report of which was very favorable, and several infant schools begin to adopt it." [An extract follows from a book of Baroness Marenholtz, "The Educational Mission of Women;" and, in conclusion, the article goes on to say]: "Eagerly as we have searched in France for the solution of the great problem of Education, and many as have been the new ideas on the subject, and much light as eminent men have shed on it, the means of a *complete* solution, as Froebel's method offers it, have not been found. May they find full appreciation with us, and may Froebel's pupil and successor not have worked in vain amongst us.

(Signed),

"RICHE GARDON."

Journal de Bruxelles (Orthodox Catholic), April 19, 1859:

"The Kindergartens, created by Friedrich Froebel have been introduced lately in France. They had the misfortune to be made a subject of comment by pupils of Fourier, who thought to find in them merely the theory of 'attractive work,'— a theory that wants childhood to walk on roses, to gambol in clear sunshine, and claims to educate nothing but prodigies. If an idea is proposed that promises to change human nature, and awakens unbounded confidence on the one hand, it is apt to awaken a deep distrust on the other. A system of education which means to place, instead of serious work and moral duties, an ideal harmony, and a levelling and smoothing of all existing contrasts and conflicts in human nature, we would at the outset protest against, as we should to the exploded theories of Rousseau's Emil. Having made these reservations, we must confess that Froebel recognizes the maxims of Fenelon, and has studied the nature of the child with deep penetration, and shapes its development accordingly. He leads the childish forces, by play, to a useful aim, without suppressing them, and gives order to individual activity, without violating individuality. The play of childhood becomes agreeable *work*, which serves for the physical and mental development. . . . Froebel satisfies, therefore, the demands of childish development, first, by bodily exercises in gymnastic plays, which develop the limbs; second, the demand for activity, by exercises which develop the five senses, and make the hands skilful; third, the craving to produce, or create, by little works which awaken the love for art and industry; fourth, the craving for knowledge, by inciting them to observation, investigation, and comparison; fifth, the desire of the child to plant, to work, and to fulfil little duties, which make order a habit; sixth, the love for music, by songs and plays, which develop voice and ear; seventh, the desire for social intercourse, by association with other children, from which proceed moral obligations; eighth, the most interior craving of the soul, to find the cause of things — God."

La Science des Mères, a monthly for harmonious development, says, in one of the articles:

"The education for the community in the Kindergarten must be regarded as one of the most needed of the present time. The education in the family will not, however, be crowded out by it. On the contrary, it is aided by it; for it makes the physical and moral education of early childhood more complete. Froebel's method fur-

nishes the most efficient means to prepare for all branches of industry, agriculture, and art; and gives, with this, all that the mind of the child needs for its earliest nutriment. The Kindergartens are a realization of the theories of 'Educational Colonies,' for which the means hitherto were wanting."

Profèssor Raoux, in Switzerland, has written extensively on Froebel's method; but, as his works are published, only one sentence, from one of his letters to the Baroness Marenholtz, may find here a place:

"I hold Froebel's method to be one of the most important discoveries of our time, and the only adequate means to make the education of the *masses* possible. There should be nothing deemed more important than to bring these new means of culture into use, that the present young generation may not be ruined, body and soul, as is the case now, whereby innumerable human energies are lost to society."

The Journal of the Department of Education in France, *L'ami de l'Enfance*, No. 7, prints the following report of Monsieur Pillet, Chef de Division, in behalf of the Comite Centrale, that had to report on the practical experiment of introducing Froebel's system of education. [Extract from the report submitted to the Minister of the Interior]:

"The committee has taken cognizance of the endeavors of Baroness Marenholtz to introduce Froebel's system of education in France. Monsieur le Ministre cheerfully gave permission to introduce it experimentally into the institution, Rue des Ursulines, No. 10, after it had previously been introduced into several private establishments. Under the guidance of the Baroness, the children have been instructed by a young teacher in the plays and occupations, under the supervision of the committee appointed. This experiment has led to the most happy results. The committee has become convinced that Froebel's method has the double advantage, firstly, of occupying the children, in developing their skill and intellect at the same time, and secondly, of counteracting the tendency of children to destruction, by developing construction and invention by their occupations." [Here follows a description of the occupations.]

Further on it says:

“It is worth while to mention the many songs which accompany the plays, and prevent the often so disagreeably-loud screaming and yelling of children, and awakening the love of music; also the cultivation of little plots of ground, which is very advantageous, awakening love for nature, and preparing for agricultural pursuits. For this purpose a piece of ground is needed, which it may not be possible to procure at all the infant schools. Flower-pots will, in some measure, supply this deficiency. It is certain that idleness is prevented by Froebel's occupations, and the powers of childhood have useful exercise. It has been observed that the manners and morals of the children who attended the school in Rue des Ursulines have very much improved, even of those who had before given trouble to the police. *A result of three months.* The love for order and cleanliness has been awakened; and, it is to be hoped, that by the establishment of Kindergartens and youth gardens, a better future is in store for the working classes; and that this new method of educating the human race will everywhere find acceptance.

“The Commission advises that the Minister of Public Instruction shall cause that the ‘occupations’ of Froebel be introduced into the infant schools, so that love for work and activity, the skill of the hand, the training of the eye, physical strength, and, in short, universal preparation for industry and instruction of the children of the working classes may be gained.”

The minister has acted upon this suggestion cheerfully, and a piece of land, adjoining this institution, has been bought for a garden.

The *Journal des Debats*, in a long article, speaking of “the opening” of this institution, concludes as follows:

“The institution is opened to children of all creeds. There were present at its inauguration a Roman Catholic priest, a rabbi, and a Protestant minister. The latter, Mr. Coquerel, in an eloquent address, said: ‘If anywhere intolerance is odious, in the education of children it is most odious. The different religious creeds in this institution, on the basis of humanity, will teach its pupils early in life that the love of God shall not serve to separate, but to unite men; and that the God of the Catholics, of the Protestants, and of the Jews, is essentially the same God.’”

The Nursery Department.

BY EMMA C. WHIPPLE.

I HOPE the 'Trotty Book,' by Elizabeth Stuart Phelps, is familiar to your readers. 'Trotty,' himself, is known *everywhere*, thanks to the love and wisdom which doeth all things well, and everywhere may be described in the terms used by his biographer, Miss Phelps :

"Grandmother says that he is a little pink daisy ; his brother Max pronounces him a humbug ; Lill insists that he is a monkey ; and his mother will have it that he is a dewdrop ; Biddy inclines to the belief that he is a blessing ; Patrick denominates him the plague of his life ; while Cousin Ginevra, who has been to boarding school, and wears long curls, has several times informed me that he is *such* a little darling. At any rate, whatever he is, he had seen the May flowers grow pink, and the tassels of silk hang from the rustling corn, and the blood-red maple leaves fall, and the snow-flakes melt on his pretty pink hand three times."

It is a great temptation to continue quoting from this life-like description of a bright child whose free, happy life has been as little spoiled as possible with unnecessary restrictions, and whose self-activity had, even at that early age, led him into numberless catastrophies, which came very near being tragedies. I am confident no surer cure for the dyspepsia exists than the reading of the 'Trotty Book.' I have both taken and administered this prescription, and say to your readers, *try it*. But I wish to make a use of 'Trotty,' which his biographer never had in view. 'Trotty,' the irrepressible, in his first four years, has quite put his mother to her wits' end to know how to manage him. She begins to fear he will be a dunce, and attempts to teach him to spell, by means of blocks with letters on them. The history of her

attempts in that line will find many a parallel, and her decision to send him, as a last resort, to Miss Pumpkin's school, is the history of thousands of mothers, who have felt that they were not equal to the task of finding a healthy, happy, rollicking four-year-old any occupation which was not likely to end in mischief, and have sent the little ones to school as the only safe place. Miss Pumpkin's school is quite as unobjectionable as the larger number of schools for very young children, but all that Trotty gets out of his first day's experience may be explained by the closing dialogue, on the discovery of some of the pieces of mischief which have been perpetrated by poor Trotty during his first morning at school. Miss Pumpkin says, gravely:

"You have made me a great deal of trouble, this morning. You must learn that little boys cannot play in school; you may take your little rocking chair and go and sit alone, over there by the door, till I call you."

We do not wonder that the next thing which happens is, that Miss Pumpkin finds the little rocking-chair *empty*, that Trotty is flying homeward, and in reply to his grandmother's surprised exclamation, "Why, Trotty, school can't be out yet, you have not been gone an hour!" that Trotty should have come to the conclusion which he proceeded to express thus:

"Oh, I do n't know's I care if I have n't. I do n't like going to school," ending his enumeration of reasons for such conclusions by, "I guess I b'lieve I'd rather grow up a dunce."

Dear little Trotty! your experience has been that of legions of Trotty's, but if it had chanced to be a Kindergarten to which your baby-steps were turned on that eventful morning, how differently the record of your biographer would read. If the teacher of our imagined Kindergarten should, in a good degree, have resembled the ideal of the beloved Froebel, whose name I hope, some day, little children shall be taught to lisp with blessings, how different would have

been your report to the grandmother who so tenderly sympathized in all your joys and sorrows. You would have told her of the teacher's loving greeting; of the sweet little hymn the children sang —

“From the far blue heaven,
Where the angels dwell,
God looks down on children
Whom he loves so well;”

then of the pretty flowers: of the little pot she gave to you for your own, to plant some seeds in; of the slate, ruled in squares, on which she showed you how to make lines from “up to down;” of the “folding lesson,” which was, perhaps, the order of the day, and you would have rummaged your pockets for the “salt-cellar” you had made, all for dear grandmamma, only, perhaps, the kind teacher helped you fold it a *little better* than your small and unaccustomed fingers *could* at *once* do; or, perhaps, it was a building lesson, and you will wisely descant on cubes, and their edges and corners and surfaces, until your acquirements, in one short morning, would have made grandmamma and mamma look at each other with *such* admiring glances that it may be well for you, dear little man, that you did *not* take note of them in your eagerness to tell of the plays with the soft little balls, and how they played ‘pigeon-house,’ too, and you were a pigeon. But Trotty, darling, it is useless for us to *try* to explain to grandmamma and mamma *all* that you would have had to tell. Little Johnny’s grandmamma has been many, many times to a Kindergarten, and we will let her tell what she thinks about Kindergartens for Trotty’s. I hope you will ask all the mammas and grandmamas you know to read her “Thoughts on Kindergartens.” She had them published in the *Herald of Health*, a few months ago, but is anxious, for the sake of the little ones everywhere, that the beautiful Kindergarten may speedily take the place of Miss Pumpkin’s school.

MOTHER'S SONG OF MERE DELIGHT IN HER BABE.

FROM FROEBEL'S "MUTTER-UND KOSE LIEDER."

Who can the mother's bliss express
When playing with her infant boy?
Beaming with love, each fond caress,
Thrills her and him with heavenly joy!
The love more tender grows, and all foreseeing,
She cares for naught beside her child's well-being!

My baby! my baby, come whisper to me,
What is it so dear and enchanting in thee?
Why is it that dancing and tossing my boy
Each instant discovers an ever-new joy?
Crowned with the dew's of the sweet morning hours
Thy fair head is like to the fresh-budding flowers;
Unsoiled and sinless shines out thy young brow
As stainless and pure as the new-fallen snow;
Thou art filling my heart with a joy rich and rare
As the blossom sheds perfume abroad on the air.

Mother's joy! oh, deepest bliss,
Awakening at her infant's kiss.

Thy cheeks soft as velvet, so healthy and rosy,
Are tinged with the glow of a midsummer posy;
As shines the bright sun from the deep azure skies,
So thy sunshiny spirit beams out of thine eyes;
Those innocent smiles that are flashing on me
Gild with gold the firm chain that has bound me to thee!
Ah! truly my child, from the hour of thy birth,
Thou wert less like a child than an angel on earth!
Already I see a foundation of strength,
That shall conquer thy heaviest trials at length.
Contained in the feeble, the germ of the strong,
I can trace even now, in the form frail and young;
In feebleness sown thy future I see,
Which gladdens my heart now so tender for thee.
On my life has risen at midnight a new morn,
I'm purer and better since my darling was born;
To tend thee — to cherish my glorious boy,
'Tis peace, 'tis delight, 'tis holiest joy!

LETTERS FROM A FROEBEL KINDERGARTEN AND NURSERY.

DEAR AUNT LIZZIE,—Baby is two months' old to-day, and Cousin Gretchen and I go into mamma's chamber every afternoon, after dinner, to play with her, just waked up from her nap; and Cousin Gretchen tells mamma what Froebel taught the mammas in Hamburg about playing with the baby. Wasn't it funny? But it was true that this good old man, who was invited to go to Hamburg, about two years before he died, to teach the people there how to live according to his motto, "Let us live for our children," opened, in his own house, a Kindergarten and a school for teachers of it, and a *nursery* and a school to teach *nurses*! And he had a whole row of little cribs; and the mammas carried their babes and their nurses to his house, and he taught the nurses how to play with the babies, so as to amuse them, but not tire them or do them other harm. Now we are not going to have any nurse for our baby, but mamma and I are to take care of her; and Cousin Gretchen says every girl ought to know how to do this. For children very often do life-long injury to their little brothers and sisters, without knowing it, because they treat them as they do their pet kittens and birds—just as if babies did not have minds and souls from the very first!

Cousin Gretchen says a baby is a little angel, who has come from looking on the face of the Father in heaven; and we ought to try and make everything on earth look to it, as much like the heavenly Father's face as possible. She says she thinks the reason the little things always smile so intelligently, when we smile at them, is because the love which shines out of our eyes does really look like the heavenly Father's face! Is not that a beautiful idea? I think it is very good of God to send us these dear little angels all the time for us to love; and that He puts it into our thoughts to be angels to them! Perhaps baby thinks mamma is God! Mamma says she shall try that the mistake, if she does make

it, shall do her no harm, and by-and-by, when she is older, she shall tell her how God gave her to mamma, and gave mamma to baby, and I think she certainly will love God all the quicker, if she thinks He is like mamma!

For a good while, baby was taken up in eating and sleeping; and when she began to look about, she seemed to *see* nothing, only when a light came her eyes would follow that; mamma said she thought almost everything looked alike to her, for she could not distinguish things yet. But a light is so different from anything else, that she could not help distinguishing that, and she liked to see one particular thing. Still, mamma would not let her look long at it; for, she said staring at a bright point had a bad effect, and would stupefy the mind, as well as hurt her eyes. For a good while, baby could not take hold of anything; but mamma would put my little finger on her palm, and then she would shut her hand on it, and seemed to like to; and would pull my finger up to her lips. Mamma said she did not want to eat it, for she had just had her fill of milk, but she wanted to know what it was; and now, at her lips, touch was the most sensitive. It was very funny to see her play with her own fingers; and she would take hold of her toes and pull them up towards her mouth, as if she wanted to eat them! Mamma said these were her first playthings, and she would learn ever so much common sense by playing with her fingers and toes.

Cousin Gretchen has a German book, full of pictures and songs, that Froebel made, and in it are a great many plays with the hands and feet; and already mamma and I have begun to learn them. The plays are of the same kind as 'Pat-a-cake,' and 'This little pig goes to market, this little pig stays at home,' which mamma says are baby's first lessons on objects. The first objects to be learned about are the parts of the body. The plays are gymnastics of the hands, and gymnastics of the legs, and baby learns the use of these limbs.

Mamma says the body is the baby's first house. It is the first mansion of the Father's house, which the soul is to live in. As soon as it gets a little acquainted with that, it will go into the next mansion, and that is this beautiful world; and by-and-by it will go into the mansion which Jesus said he was going to prepare for those who live here, keeping his commandments.

Your affectionate neice,

FANNY.

Kindergarten Intelligence.

WE have, at last, received from Germany the letter we expected, upon the convention at Nördhausen, called to effect a union of the Froebel-Verein. But it is a disappointment. The Baroness Marenholtz was not there; probably because she had little desire to unite with some persons who were there, "who make it the main thing to extirpate from Froebel's system *religion*, which alone gives it vitality, and enables the Divine breath to flow into His creation. They would educate skilful, clever little animals. But they will not prevail. The Baroness, and all that stand by her, will fight this atheistic tendency as long as they have breath."

Our correspondent adds:

"I liked Dr. Kohler, of Saxe Gotha, best of all the assembly. What he says is reasonable. He has something very benevolent about him, and has lately had great success in getting a hearing in Russia."

We would be glad if all persons who keep Kindergarten in the United States according to the truth as it is in Froebel, would write to us and report of their successes, with all the circumstances of their Kindergartens. We would like to be able, at least quarterly, to make a report of the actual progress made in realization of this reform. Another year, when we hope our subscription list will give a large diffusion to our little periodical, it may be found profitable to advertise in our pages, and this may enable us to enlarge our borders.

Kindergarten Messenger.

A Monthly of 24 pages.

EDITED BY ELIZABETH P. PEABODY.

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UNIVERSAL ACKNOWLEDGMENT OF KINDERGARTEN PRINCIPLES.

It was intimated in the July number of the MESSENGER, that, as children in the Kindergarten are to be treated like babes in the mother's arms, during the whole season of irresponsible, *preintellectual* life, when the understanding is in the act of being organized, and the heart and will are yet blind, — that is on principles which are identical, and therefore more universal than respect the intellectual differences which make sects in religion and philosophy, — it would be practicable to spread Kindergartens all over the land, if each religious society should make itself responsible for a Kindergarten for all the children in the neighborhood of its place of meeting.

As it is to be taken for granted that every religious society is thoroughly persuaded, in its own mind, that what it is organized to propagate is vitally true, it will, of course, believe that kindergarten doctrines and method will bring children into its own fold only so far as they perceive the identity of its principles with their own.

We propose, therefore, to speak in so many separate essays, of Kindergarten in its relations of *identity* with Judaism, Catholicism, the several forms of Protestantism, and simple Theism, for persons of all religious persuasions, and even professed atheists of the positive philosophy school, have, as a matter of fact, instinctively adopted kindergarten

culture, to make it the foundation for their several educational edifices; which suggests that it is the *universum* to usher in the age for which the whole human race yearns, when "a young child shall lead" in the eternal harmonies, according to the Hebrew prophecy. (May not this be the very young child whom Jesus set in the midst of his disciples to instruct them how the height of "the greatest in the kingdom of heaven" is to be reached?)

Froebel was the son of a German protestant pastor, and his chief apostle, the Baronin Marenholz Bulow, is a Protestant. Nevertheless, Kindergarten began among Jews and Catholics as well as among Protestants. The first triumphant public recognition of Froebel was made at Hamburg, in 1850, by a society composed of equal numbers of Christian and Jewish ladies, who had united for the express purpose of finding true grounds of universal human union. And wherever and whenever Kindergartens have been introduced, Jews have patronized them; for the same reasons, perhaps, that they are always attracted to music.

Also, when in 1858-59, the Baroness went to Belgium and France, to lecture in a private way, not only Jews, Protestants, and Socialists accepted Froebel's system, but *Catholics* also; and instituted the first practical experiments that succeeded in Paris and Brussels.

In proof of this, we shall append more of the articles and letters we began to give in our last number, which we shall continue to publish in their appropriate connections. But, first we will speak, ourselves, of

THE RELATIONS BETWEEN THE KINDERGARTEN AND THE SO-CALLED POSITIVE PHILOSOPHY.

In the Circular of Information, published by the National Bureau of Education, last July, there was appended an extract from Carl Schmidt's "Pedagogical Encyclopedia," on Kindergarten, in which he speaks of Froebel's "wrong pre-

mises," "confused foundations," "sickly and untenable theories," &c., by which, as I have taken several occasions to say before, he means to indicate that Froebel grounds his system upon the Christian religion. And it is true that Froebel does assume Christ to be the revelation of absolute truth. The positive philosopher declares this to be one of his "sickly and untenable theories;" but, nevertheless, is constrained to admit that "the merit will always be Froebel's, of having awakened interest in one of the most difficult fields of education;" and that "he has watched the nature of children in all its details, and even by those mistakes which have rendered a great part of his work vain, he has, nevertheless, exercised a good influence." * * "His words contain a hidden treasure that has not yet been raised; a large number of deep and significant hints, as regards an infant's life, which, viewed from the right standpoint, would yield a rich pedagogical harvest." He says — "We do not mean to deny Froebel's moral amiability, his noble enthusiasm, or even his importance in the history of education." "All honor to the man who, with disinterested enthusiasm, has worked for the benefit of mankind."

Now what is the common ground between Froebel and the positive philosophers, on which a practical Kindergarten for the children of both may be founded?

It is unquestionably this: That both lay down as a principle, that the appearances (phenomena) of material nature, apprehended by the senses of the child, are an indispensable factor of the human understanding, and that *there is nothing in the intellect that has not been first in the sense.*

Both parties, therefore, will accept that part of Froebel's method which consists in the use of materials to develop the organs of sense, and define the perceptions of the similarities and differences of the shape, color, size, position, number, &c., of things in nature, which are classified by these properties, and serve to give definite, rational meaning to words with which they are spoken of. And that to understand the

words of the vernacular language is the first *momentum* of the intellect, language being the element in which it lives and grows.

The positive philosopher also admits, as well as the Christian, that human beings exist in relation to each other, and that it is the desirable experience for them to be in, or get into, such feelings with respect to each other, that they shall harmonize, and serve each other according to their mutual needs. He therefore accepts as a part of the true education, those playful social exercises of the Kindergarten, which accustom children to bear and forbear, and prefer one another in love, as well as to be docile to their elders. Besides the occupations which build up the understanding on accurate sensuous impressions of nature, he will see the legitimacy and good influence of the movement plays, which, besides their use in developing the bodily organs and giving the limbs grace, agility, and skill, lay the healthy foundations of moral beauty and good. In short, the positive philosopher accepts Froebel's system because he does justice in it to the body and temporal life of man, in relation to material nature.

THE RELATIONS OF JUDAISM AND THE KINDERGARTEN.

The Jew finds still broader ground in Froebel's system than the positive philosopher, for he finds that Froebel not only reverently accepts material nature and the bodily life of man in time, but that he recognizes the child in his relations with a Living God, who transcends the universe of matter, and makes it His footstool; with individuals of the human race, also, who are all to be considered as persons created by him, that is, to whom He gives to live such life in themselves as makes them responsible to Him for their moral relation to each other.

The law of rhythm, under which all "the beauteous forms of things" exist in nature and art, witnesses to the dualism

of spirit as manifested by God, the intelligent creator and moral governor, and in man, endowed with reason and conscience, and, therefore, free, that is, able to obey the laws of Spirit.

If the kindergarten exercises, whether intellectual or social, are adequately conducted by the kindergartner, the child will gradually become aware that there is a rhythmical law, which underlies all natural phenomena, and a golden moral rule under all social action; both of which are independent of him, for he did not make them, and yet are so vitally within himself, that he only feels he has freedom and power when he obeys them. The kindergartner genially guides him to connect opposites, to produce an objective harmony, whether by humming a tune, by moving symmetrically, or by making a symmetrical form ever so simple, and by giving this experience to a child, she vivifies his sense of being a person, of whom the understanding of nature and recognition of beauty are not the essence, but *functions*. This self-respect as a person is correlative with the just recognition of other persons, and is satisfied only by the conception of a superior, intimately-related person, in whom he can live, and move, and have his being. It is the blessedness of a child to realize this conception at first in its mother, but it is moral strength to realize it in the Supreme Creator, Lawgiver, and righteous Judge. Now it has been said before that the kindergarten exercises are an innocent *playing at creation*, which produces an experience that is the matrix of the conception of God going forth in nature, and expressing himself by the things of nature. Surely this doctrine of the Hebrew does justice to nature and man in their relation to each other, quite as much as the view taken by the positive philosopher, and more, for it quickens the human being to a consciousness of immortal life, which glorifies the human body and sets men on the throne of the universe, in a moral and spiritual harmony, as the Lord's anointed.

The child enters, in a measure, into a realization of this

destiny when he spontaneously, or even willingly, resists his impulses to disorder in work or social play, in order to follow the light of law that shines into him — first, perhaps, through the spoken word and personal influence of his parent or kindergartner, but soon through the manifestation of the word of God in outward nature and spiritual-minded fellow beings. “Train up a child in the way he should go, and when he is old, he will not depart from it,” said the old Hebrew; and Froebel’s method realizes this instruction. Neither he, nor the wise king, meant by *training*, an arbitrary forcing, a mechanical moulding absolutely like the potter’s, or a drilling like the stone cutter’s. *To train*, respects the organic nature of the subject, as alive with law; and this was the method of the true child of Abraham, who was neither Pharisee nor Sadducee nor Herodian, though we are too apt to think of the Hebrew religion under these degraded forms of it.

RELATIONS OF KINDERGARTEN AND THE CATHOLIC CHURCH.

That the severe, though genial, intellectual, and moral method of the Kindergarten, should be acknowledged by the positive philosopher and Jew, with only some exceptions taken by the former to Froebel’s religious *faith*, and that which it brings forth when the kindergartner devoutly sympathizes with him, would lead us to expect that it would be repudiated by the Catholic church.

But though, in the early part of Froebel’s career, he met with some opposition from Catholic priests, who, like the Pharisees of old, not expecting “any good to come out of Nazareth,” denounced, before examining, his system; the intelligent Catholics of France met it with candor, and accepted it when it was presented by the Baroness Marenholtz-Bulow in all its fulness, as is proved by the letters then addressed to her that we give below. Catholic Bavaria, Italy, and even Spain, so far as it has been represented to them, have adopted it. Catholic Austria has indeed made it a *national* institution within the last year.

It is plain that liberal Catholics, in whom ecclesiasticism has not swallowed up nationality, find in Froebel's doctrine of the relation of mother and child, a recognition of the truth that they have held the symbol of through the ages — the holy mother of the holy child, worshipped by her in his unconscious infancy, and crowning her, in his triumph over death, — as the human counterpart of his Father in heaven, of whom his father on earth, the chaste husband, is the image and natural priest.

This is the positive and therefore true side of the Roman Catholic doctrine of the mother of the divine son of man which Protestants believe is made of none effect by the traditions of men that have overlaid true historical facts, the simple apprehension and interpretation of which are an unveiling (revelation) of the deepest counsels of God, with respect to his human children. But the holy child growing up in wisdom and stature, subject to his parents, redeeming the race to which he belongs, and the holy mother who guarded his childhood from profanation, accepting him as a manifestation of God, hold their own power over the whole Christian church, Protestant as well as Catholic; nor do the symbols become less venerable, when seen to have pre-existed in the symbolism of Egypt, Phœnicea, and Persia, and when it is realized that they reappear in every family on earth, whenever a child is born. The dayspring from on high, though so often, alas! after a very brief moment beclouded from below, faileth never!

I will now give some of the letters, of which I spoke above, and must postpone till another number the consideration of the common ground of Froebel's gospel with that of the various Protestant churches. Every one of these churches had a good reason for being. What is affirmative in all philosophies and religions is divine truth. Their negations are the shortcomings of the finite understanding, the dullness that comprehendeth it not. But I consider it an axiom that nobody believes what is false *because it is false*, but be-

cause it seems to them true; and to find out how anything that seems to me false, seems true to another, has led me to "the light of all my seeing," and saved me, I think, from some errors which depress human courage, and quench hope and faith, if not charity.

Translated from Appendix of "EDUCATION BY WORK."

Morlot, Cardinal of Tours, afterwards the well-known and universally-honored Archbishop of Paris, is surely no unimportant testimony to Froebel's method, and especially for Catholics.

The Baroness went to him as the President of the "Comité de patronages des Salles d'Asyle," to obtain an introduction of the method into them, and was received in the most friendly manner. He acknowledged, in the warmest terms, the value of the method, and lamented his want of time to enter more deeply into the ideas and views of Froebel, saying it was high time to improve all places for the education of the people, and to introduce the element of work. He admired the fine discernment of Froebel, shown in the materials that he had found so well adapted to the organs and powers of childhood. He wrote to her from

TOURS, July 24, 1859.

"You are right; our 'Salles d'Asyle' [orphan asylums] are nothing else than institutions for the safe-keeping of children, instead of beginning with the important work of education there. Froebel's method supplies what is needed, and I trust your endeavors will meet with success in France. I beg you, Madame la Baronne, not to doubt for a moment my interest in the cause, and to keep me advised of all things relative to Froebel's method, which has found in you such an enlightened and devoted apostle.

"With sincere admiration,

your devoted, grateful servant,

"† S. M., *Cardinal-Bishop of Tours.*"

On the 15th of August he wrote again:—

"The Committee 'de patronage des Salles d'Asyle' does not meet again till the 1st of December. It is, therefore, impossible for me now to let them know of the important object which, with

admirable zeal, you are striving for; but I will endeavor, in another way, to accomplish that it shall be carefully tried by the Ministry of Instruction. It appears to me, that under that sanction, an experiment may be made in the Asylum of Mad. Pape-Carpentier; and that this is a good way to bring about the desired result. I beg of you, Baronue, not to doubt for an instant of my zeal; and to keep me always informed of all that concerns Froebel's method, which has found in you so brilliant a representative, and such self-forgetting devotion. I am, with sincere respect,

"Your humble and obliged servant,

"† S. M., *Cardinal-Bishop of Tours.*"

The Abbe Mitraud, an aged Roman Catholic priest in Paris, author of voluminous works, one of them being "*La Democratie et la Catholicisme*," in which Froebel's method is mentioned, says also in a letter written while on a journey to Rome (July, 1858):—

"We have to fulfil a great mission in common; I shall be most happy to procure for Froebel's theory, *which I accept fully*, a hearing. To appreciate this theory in all its grandeur, richness; and utility, the shade of pantheism it *seems* to contain is no hindrance to me; *it seems inseparable* from the German mind. I accept the obligation to work for the ideas of Froebel according to my ability, of course within the limits of orthodox Catholicism, to which I am devoted from faith and reason. You must certainly go with me to Rome, that we may work together there. If you resolve to do so, I will meet you at Orleans. You would find in Rome a good opportunity for *propaganda*. My friends there would aid us. But without your presence nothing can be done. Italy needs a regeneration by education. Let us work where the most rapid diffusion is certain."

Mon. A. Guyard, another Parisian author, says, June 14, 1857:—

"The more I hear you about Froebel's method the more my interest increases, and the deeper my conviction becomes that by this means the basis is laid for a new education for the salvation of humanity. Accept my warmest and most sincere wishes for the propagation of Froebel's method. He is great, perhaps the greatest philosopher of our time, and has found in you what all philosophers need, that is, a woman who understands him, who clothes him

with flesh and blood, and makes him alive. I think, I *believe*, indeed, that an idea, in order to bear fruit, must have a father and a *mother*. Hitherto, all ideas have had only fathers. As Froebel's ideas are so likely to find mothers, they will have an immense success. When the ideas of the future will have become alive in devoted women, the face of the world will be changed."

Lamarche, of Paris, philanthropist and writer on social and religious subjects, after listening to the lectures which he attended regularly, writes on March 29, 1859:—

"Your last lecture has unmistakably shown that Froebel's method, in a religious point of view, surpasses everything that has hitherto been done in education. And this is the main point from which a method of education is to be judged, for its aim is to awaken love to God and to man—the foundation upon which Christianity rests. Education has hitherto done little to awaken this love of man in the young soul, from which all piety flows. That is the reason we find so much scepticism and indifference in human society, which is the source of most of the existing misery, of the want of order and *lawfulness*. These sad results are the condemnation of those methods of education that suppress the human faculties or force them into wrong channels, or arbitrarily superimpose something, instead of aiding free development. It is the sad mistake of our moralists, who, without faith in a Heavenly Father, do not understand human nature, and replace *revealed* religion with human tenets. : . . Froebel has found the missing truth, in first awakening the child's senses and capacities by the simplest means, and making him feel in nature the living Creator, before he taxes his intellect with religious dogmas, which are beyond the intellect of childhood and only confuse it. To lead it through the love of God, the heavenly Father of all of us, to the love of the neighbor, by acting and doing, is the natural and simple way which Froebel has pointed out, and we shall owe it to him if our children of four or five years old, before they can read books, learn the great law of humanity: *Love to God and the Neighbor*."

Again he writes on April 4, 1859:—

"Convinced as I am, that the only way to arrive at a thorough regeneration of our sceptical, indifferent, irreligious, and corrupted society, is to begin with childhood and its development according to nature, I wish I could direct the attention of all the world, especially of all mothers, to this method of Froebel which you prop-

agate with so much zeal. The establishment of a single true Kindergarten in Paris would be an event of the highest importance, in which all those should take an interest who are able to understand the incalculable consequences of an education which recognizes the human being truly according to the intentions of the Divine Creator; and which understands the laws of Divine Providence, and takes them into account as producing that harmony in human life which is the kingdom of God on earth."

"Froebel's discovery, or invention, furnishes the means to follow the natural order of all development for human beings, by which alone they will come to the knowledge of and at last to union with their heavenly Father. This is the way which Christianity prescribed eighteen hundred years ago, but into which education has not understood how to lead us, because it has put statutes instead of actual experience, and has not let the study of nature, as the work of God, *precede* statutes. Froebel leads education again into the path intended by God, which, in the course of universal development, will lead to the happiness of the individual as well as of the whole of society. In the human being itself are the rich mines, the development of which our false modes of education have hitherto made impossible. May mothers have faith in God, the heavenly Father of their children, and trust that he has given them the capacity for good which will crush the head of the serpent, and bring the kingdom of God upon earth."

Michelet writes from Paris, 27th March, 1859:—

"By a stroke of genius (*par un coup de genie*) Froebel has found what the wise men of all times have sought in vain: the solution of the problem of human education." And again: "Your first explanations made it clear to me that Froebel has laid the necessary basis for a new education for the present and future. Froebel looks at human beings in a new light, and finds the means to develop them according to natural laws, as heretofore has never been done. I am your most faithful advocate, and speak constantly with friends and acquaintances about this great work that you have undertaken. Several journalists and writers will mention it in their papers. Dispose of all in my power to aid you. The ambassador of Hayti, Mons. Ardoin, formerly Minister of Instruction, is ready to return to Port au Prince, and wishes to make your acquaintance. He will come to see you to-morrow. For the inhabitants of that island, in process of reorganization, Froebel's method may do a great deal. I have asked several persons to aid in this

work. Niffzer and Dolfus are writing, at present, a great work on education, and will be happy to give a place to your cause. I send you a letter for Isidore Cohen; you must see him. You, personally, can do more than all speeches, recommendations, and writings together. I shall come to you shortly to hear more about Froebel. I would like to have a comparison drawn between him and Pestalozzi. Your written communications interest me highly. Let me have some German works about Froebel; I read German and know how to guess at incomprehensible things. I would like to know about the continuation of his method for more advanced years, especially for girls, and await impatiently the appearance of your Manual. The more I investigate the heads of children of different ages, the more important Froebel's method appears to me, as it begins in earliest childhood, when the most important changes in the brain take place. All my sympathies are with your work."

Dr. Laverdant, an author and a Professor of Physics, writes from Paris, March 4, 1856:—

"The audience which will meet at your lecture, will consist of Catholics and half-Catholics, of some Phalansterists or Fourierites, who know very well how to estimate at its real value, and without prejudice, the providential significance of the Virgin mother; also of some rationalistic Protestants, and finally of a great many artists, in respect to whom it would be advisable to refer to the bond Froebel's method makes between the beautiful and the eternally true and good. I should especially wish to see the following points made prominent in the lecture:— 1st. The influence of pure women who do not hinder the child from going to Christ, and receiving the influence of the example of the Virgin mother. 2d. The appropriateness or need of unfolding in the child the natural wants, and the divine impulses, and of observing or leading it on without constraint from the very cradle. 3d. How the method of Froebel unfolds the natural, artistic, and creative aptitudes."

In another letter M. Laverdant says:—

"PARIS, May 26, 1856.

"Your educational method satisfies me on all sides more and more, only I find it necessary for us Catholics to carry out the religious side of it in *our* sense. You are entirely right that the religious element cannot be attended to earlier than is done by Froebel, who refers to the Creator in the very first years through the phenomena of nature, and the like. Nevertheless, it appears to me

that in the succeeding years,* the real worship of God, in our Catholic sense, is not sufficiently represented. I have found excellent things in your article, especially what concerns the earliest employments of children, and the first gymnastics for childish limbs, which I look upon as of the utmost importance, and the introduction of which, in Froebel's manner, I earnestly advocate. These are new revelations about the being of childhood which Froebel has discovered for us.

"The asylum of Madame Pape-Carpentier will do all that is possible to introduce the method.

"Have patience and courage, even if the cause goes forward but slowly. God is with you, and the Holy Virgin follows your steps. But how sad that even you, who illustrate the beautiful words of your Goethe —

"The eternally womanly tends heavenward," —

do not also acknowledge the mystic significance of the Mother of God in the Catholic church! But here also patience! The moment will come in which we shall not only work together, but shall also pray in common!"

"LAVERDANT."

Riche-Gardon, savant and editor, in Paris, had already written thus, as long before as May 15, 1856:—

"By Froebel's method a new era will be won for education. Of this I am certain — the old methods suffice no longer; we need the new one for the present time, and for moral and religious progress. Froebel has laid the foundations of the harmonious and rational development of the human being, and we may consider ourselves fortunate to have known him through you. . . . We must lay the foundation in Paris for continuous courses of lectures on the method. I have sketched out a plan for the purpose, which I will communicate to you. My journal, "*La Science des Mères*," (as you lately called Froebel's method,) will serve for the wider spread of the truth. . . . I shall not cease to speak of your cause and to spread it, and would gladly be able to lighten the burden of your weighty apostolite."

* This refers to the youth's garden that follows the kindergarten.

SHALL CHILDREN PLAY?

BY MISS HENRIETTA NOA.

Not only should children play, but the grown up should become little children, and play with them. The fall from childhood's paradise begins painfully early in these modern times. J. J. Rousseau says, "If it be a rare thing to see a perfect man, it is rarer still to see a perfect child."

Full harmony of perfect contentment the child finds only in play, as the man finds it in his earnest work; for play is the child's earnest. When undisturbed in full play, the child is the most beautiful thing on earth; and when we unite, by blending all ages in recreation — bodily and mental relaxation from effort — we create a sphere in which the different ages act out what truly belongs to each age; and every child remains childlike. The mimicry of life — "sick-lied o'er with the pale cast of thought," spoils the older — how should it not the younger people and children? Who lives nowadays for life's sake? Not even a child!

Life is content in being alive. As consciousness betrays its seed through life and labor, the early play of childhood is always worked out and woven into bodily activity. Shall we not therefore play with our children, as motherly wisdom directs? Why are we so anxious to instruct and fully enlighten their minds with our knowledge? Why not blend soul with soul in play, for the deeper amalgamation and growth of deepest, fullest, truest being. O, for play in life! Instead of so laboring to live, we ought to play and dance through life, which is to become artists of time and existence. So we touch the heart of the forming child, and it learns of us. To form with desire and imagination varied plays and constructions, is the most entrancing pleasure life presents to child, youth, or mature age. And of all soul-developing means, music (song and play united,) is the first and most efficient. It is the natural impulse, and yet the most ingenious invention, to blend movement and song in play. In this

spontaneous outpouring of the inner life, the child triumphs and the regeneration of the old goes on—the old becomes young, and the child is truly child. If you would have your children children, see that they *play* in the right way; and learn to play with them, if you would become “little children” yourselves.

MARY INSTITUTE, ST. LOUIS, JULY, 1873.

TELLING THE TRUTH.

[Extract from an article in “*The Western*,” by MISS ANNA C. BRACKETT.]

HOW SHALL WE TEACH A REGARD FOR TRUTH.

“AND first, it is evident that to secure truth-telling, we must secure the conviction of the child. The pressure must come from within, and not from without. No amount of punishment of any kind will accomplish the end desired. The means are not adapted to the end, and consequently no result is obtained. An outward compliance with our desires we may obtain by an external force. We may make the child sit still, and refrain from whispering, and learn his lessons, that is, so far as the words are concerned, but to make him adhere to the truth by outside regulations or pressure is as useless as it would be, forcibly to draw out the cotyledons of the seed from their envelope and then to assert that we had made it grow.

“How shall we touch the inner springs? To some sensitive child it may be sufficient to say that it is *wrong* to tell a lie; but the notion of wrong is a very abstract conception to a child, and the one who would appreciate the force of the reason would not be likely to need it. To tell a child that he must tell the truth because his friends will not love him if he does not, is open to the same objection, besides being in a strain of sentimentality, which the average American boy does not appreciate, at least for some years of his life. To endeavor to appeal to his fear by the style of

stories found in many books, of which the typical one may be considered the story of Ananias and Sapphira, is worse than useless. He knows better than that. He knows perfectly well that the boy who lies is not struck dead and does not get drowned or burned to death, and, moreover, he knows that his teacher knows it, too, and that she herself does not believe it, and hence her story, instead of being a lesson in truth is one in falsehood.

Now, on what shall the argument rest? Putting aside for one instant the thought that we are to speak to children, for which a means may afterwards be found, the argument, it seems to me, will stand thus: Man alone, isolated, is the most helpless of all created beings; as has been truly and beautifully said, his first utterance is a cry for help, for by it is expressed the necessity of his spiritual nature for aid from without.

Without companionship he sinks lower than the brutes and would never become civilized, would never become even human. Only by combination, by union with his fellows has he accomplished whatever he has accomplished. By union he has created institutions of all kinds. Through the institution of the family his brute instincts become spiritualized, and instead of degrading him, elevate him to a standard he could never have reached without them.

Extending his combination he clusters families together and forms society, which still further forces him to govern his original nature and thus elevates him higher. Again combining, and consciously accepting the results of the new combination, we have towns and cities—the State, which renders possible all achievements. The strength of one is almost omnipotent when reinforced by the strength of all. Arts and sciences spring to life, and as this combination becomes more and more organic, greater and greater achievements are possible, till man, formerly the slave of nature and subject to all her whims and caprices, holds sway over her as master, and makes them serve his will.

But what lies at the foundation of this union, which is the indisputable condition of civilization of institutions of art, of science, of religion? Its foundation is mutual confidence and trust. Destroy this utterly, and union is impossible. Even a band of robbers must have some confidence in each other, however slight, or they would cease to be a band. All society, all business transactions are built upon this. Whoever violates his word, does what in him lies, to destroy this confidence, and throws all the influence he possesses, whether it be great or small, for barbarism, and against civilization. In so far, he sunders himself from society, and deprives himself of its reinforcing strength. In so far as in him lies, he cuts himself loose from the aid and support of his fellows. This is an argument, the force of which is self-evident. No one who can appreciate it, can fail to see that in departing from the truth he is performing the most self-contradictory of acts, and losing more than he can possibly gain.

But such reasoning will not do for children; abstract truth must be put in symbolic form that it may be perceived. Stories are not wanting, which were written to convey just this argument. They will readily occur or may be readily invented. The application may or may not be made. The story will take care of itself, and will bear fruit. The best and most complete of these is the old story of the shepherd boy, who cried "wolf, wolf," when the wolf was not there, in order to laugh at the shepherds who hastened to help and save him, and who, after trying their good nature over and over again, tried it once too often, so that when the wolf really came, he was obliged, in consequence of their disbelieving his cry, to oppose his unaided strength to the attack, and was of course destroyed. This story is reasonable, and is appreciated even by little children, while it contains so deep a truth that older ones may be also interested in it, and many of those who have long since graduated from school may well afford to study its lessons. The child will listen to

it, and if well told, it will sink into his memory like the living seed into the ground in spring-time. He will not forget it. All that he is able to take of its meaning, he will assimilate, but as he grows older it will more and more develop all that it holds.

The Nursery Department.

[From "*Chambers' Journal*."]]

A SPIRIT entered at our door,
 In fairest vestiments of clay;
 The lamp was lit, the board was spread,
 And we entreated it to stay; —
 But voiceless as the phantom came,
 So voicelessly it passed away!

It knew us not — we knew it not —
 How could we hope to penetrate
 The robe of perfect silence, which
 Upon its limbs unwrinkled sate?
 The robe whose borders caught the sheen
 That glows beneath the golden gate!

Weak words were ours; vague forms of thought,
 Which wrestled with the striving sense;
 Her solemn eyes looked straight in ours,
 The pure lids raised in fair suspense;
 Our language was the speech of flesh,
 And her's — the angel's reticence!

* * * * *

She did not know us! O, so young!
 She would not answer to our call;
 But heaven, which sealed her baby tongue,
 Ordained the flower's life and fall;
 And in its stainless vision — yet
 Our darling may remember all!

Who can doubt that these heart-touching lines came from a living human heart, trembling from the touch of the Infinite Father's Word, clothed in flesh to reveal His very present love? "He that receiveth a little child in my name,

receiveth me; and he that receiveth me, receiveth Him that sent me."

Even a flower of the field in its little life vivifies something *eternal* in the spectator, who delights in its passing beauty; and are those human lives futile which, like this baby's, touched the parents' hearts with so deep a sense of immortality, as to quicken thought to the height of heaven?

Not always do the children who live to commune with us "in the speech of flesh," do so much for us as those who pass away in "the angel's reticence," after having looked straight into our eyes with their "solemn" ones,—

"The pure lids raised in fair suspense."

But that is *our* fault; because we do not sufficiently *consider* the little child which Christ is always setting in our midst as a living revelation of what makes "the greatest in the kingdom of Heaven." We are in such a hurry to thrust our "weak words"—our own finite knowledge—our own dry abstractions and narrow generalizations upon these little ones, that we omit to find the lesson God would teach us by their expressive innocence. We do not endeavor to hold communion with—but rather to talk to them. Thus we lose the advantage of conversing with the pure spirit in that language of countenance and gesture, which is intuitively used by the child, as well as understood by a mother who is conscious that her spirit is for a certain time the matrix of the child's spirit, as well as her body of the child's body.

It is this pre-intellectual season of the child's life, when its moral and religious education is to be effectually begun, by the faith and love of the mother and child with respect to each other; or, when the mother fails, between an adequate nurse and child. Alas! for those poor children who are left to the chances of absolute motherlessness, and yet do not at once return to the heavenly mansions of the Father! Is not such orphanage a mystery, which can only be solved by the Faith that has penetrated the mystery of the redeeming power of *Christ's passion*?

We learn our duty to fellow-man only by his extremity, which God offers as our opportunity to enter into the life of active love. Goethe says, "Our children teach us what our parents omitted;" and thus the social relation vindicates and reveals the eternal mercy which it seems, at first, to throw into doubt. The serpent's head is to be crushed by woman, when she becomes the true mother of God—in man. Motherhood restores what frivolity and forgetfulness—distrust of the goodness of God commanding the denial of self—so often loses.

LETTER FOURTH, FROM A FROEBEL KINDERGARTEN.

DEAR AUNT LIZZY,—Yes, we have an order of exercises in our Kindergarten. We sing our prayer, or some hymn every day, and have a little singing besides, of *do, re, mi*; and almost every day we sing one of the songs for play, or repeat the words, for there are a great many of these to be learnt. But very often that is put off till just before we have the play.

And while we are all fresh, and not tired at all, we have either building with the solid blocks, or laying the forms of knowledge and beauty with planes, or laying of sticks so as to make outlines of buildings and other things, on our tables; or we have slats that we interlace; or rings and parts of rings that we place in beautiful ways to make anything we fancy; and one day we use the sticks in little games that teach us how to add and subtract, or multiply and divide. But the little children don't know that they are learning arithmetic till they have learnt to manage quite large numbers. Cousin Gretchen says, by and by, when we come to learn geometry and arithmetic at school, we shall find that it is ever so much easier, on account of all that we have done in these pretty games with the squares and triangles and cubes and oblongs and lines. You see we have to compare these things, and learn about their lengths and breadths and

heights, and the shapes of their corners, which are different kinds of angles, and it is very pretty to measure the angles of our planes by putting corners together in different ways, and laying the circles and arcs of circles upon them. Some of these games she calls making *forms of knowledge*. We generally take ten minutes, or a quarter of an hour sometimes, to examine the things and get knowledge of their forms before we *make* other things with them. It is sometimes very funny to hear the little children explain what they have made. They have so much imagination that their block or plane or stick will be anything they have the mind to "make believe." They begin with making two chairs out of the blocks of the third Gift, and Cousin Gretchen gives directions at first. She says that is a very important thing to do, so that they may learn exactly what is meant by right and left, back and front, upper, under, and all such words; and she very often lets one of the children direct the others, so that we may learn to use words correctly, and talk in neat sentences, as I heard her tell papa. But I thought it was only to please us, for we all like to be directors. When we make the forms of beauty it is very necessary to have a director, because these must be made by regularly finding the opposites; and so we have to take time and go on carefully, or the forms do not come out right. But it is real fun to *invent*, and even the smallest children have begun to invent. With the circles, the children make angels! The semicircles are good for wings, and the circles for heads and bodies. Making angels was entirely the invention of the little children! Cousin Gretchen says she never thought of it; and when she first came to look at them, she could not guess what they were. It was Ernest who made the first angel. He said it was the angel that took away his little sister to heaven when she died. Harry said he thought the angel was very fat, its body and head looked just alike!—but the half-circles made nice wings. There were wings for arms, and wings for feet. Cousin Gretchen said she thought it was

a beautiful angel, and it was very kind in God to send His angels after poor little babies when their bodies were full of pain and all out of order. Ernest told Harry that he had seen pictures of angels that had nothing but heads and wings. These exercises each come once a week you see — and they last about half an hour — so we have no time to get tired of them, and are always glad to see the materials again. On building day, when the little ones begin to invent, Cousin Gretchen lets Ellen and me (who have a higher desk of our own,) play with the fifth Gift, directing us how to build beautiful façades and houses, such as she has in her book, which is a French one, named *Le Jardin des Enfants*.* She does not let *us* have the book, but she tells us exactly how to put every block: first to lay the foundation, and then to make the superstructure. We have to be very careful to observe the words she uses, and the order in which the blocks are laid, because the next time we must make it all ourselves, one of us directing the others. She told papa, one day, that this would teach us all the great principles of architecture in the course of time. Now, after all, I have only told you what we do in Kindergarten the first hour in the morning, from nine to ten o'clock! But I cannot write any more, I have filled up two sheets.

Your affectionate niece,

FANNY.

“To find a fresh soul — is it not like brooding a fresh (celestial) egg, wherein as yet all is formless, powerless; yet by degrees organic elements and fires shoot through the watery albumen; and out of vague sensation grows Thought, grows Force and Fantasy; and we have Philosophies, Dynasties, nay, Poetries and Religions.”— *Carlyle*.

* Published in Brussels by F. Claassen, 88 Rue de la Madeleine.

MOTHER'S SONG, ON THE FIRST SIGHT OF HER BABE.

Translated from "Mutter-und-Kose Lieder."

O GOD! dear God! in crowning me a wife,
Thou'st flooded me with sweetest joys of life!
And now this angel Thou hast sent to me,
No greater gift is left to come from Thee!

For this fair token of divinest love,
O husband! father! thank our God above;
All for eternity that makes us one,
We find in this — our darling first-born son.

Thou crown and sweet renewal of our life,
How may we guard thee 'mid earth's evil strife?
Though born in pain, thou surely now shalt rest,
My blessed child, upon thy mother's breast.

O God, our Father! Life's perennial Source!
Wilt Thou not grant that straight may be his course!
We all Thy children are: oh, let one love
Unite us now with Thee in heaven above!

MOTHER'S SONG TO THE BABE.

In her sense of vital union with it.

O BABY! my little one, joyous and gay,
What do thy smiles to my heart seem to say?
Thy glance chases far from my bosom each shadow,
Like Spring's early sunshine first lighting the meadow.
Faith gleams in the shine of thy happy blue eye:
"What harm can befall me when mother is nigh?"
Sweet love overflows in thy laugh, low and bright:
"In union with thee, mother dear, is delight."
And hope in the clasp of those hands is expressed:
"The strength of my being I find at thy breast."
Come, little one, come, and in mother confide!
Hand in hand we'll encounter the world's stormy tide.
Whatever, my child, thou receiv'st from another,
Be sure 'tis love only thou'lt find in thy mother;
And one day thou'lt tell me, "My hope, love, and faith
Thou hast tended and nurtured, since first I drew breath."
And daily I'll pray that thy faith, hope, and love
May illumine thy childhood, and crown thee above!

MOTHER'S SONG.

[From Froebel's "*Mutter-und-Kose Lieder.*"]

WATCHING the daily progress of her child,
The mother prays, "God keep him undefiled;
Oh, guard him when the tempest rages wild!"
Meanwhile she does her best;
And on the All-father's breast,
Confidingly doth rest!

Oh, come and see my little one,
A flower just opening to the sun!
The curly pate, so round and fair;
The forehead smooth — untouched by care!
Bright are my baby's eyes; for mother's song
He'll prick his little ears to list' ere long;
His little nose shall smell the fragrant flowers;
His mouth sip milk at morn and evening hours;
Dinted by laughing dimples without number,
His rosy cheeks are warm with noonday slumber.

Ah! so fair and bright is he,

Shall he not my treasure be?

His hands he learns to ope' and clasp;
His fingers just begin to grasp;
He seizes now the bright red ball,
And learns to hold — nor let it fall.
So strong my baby's arms have grown,
That he can move them up and down;
Ah! soon my darling will be able
To bounce his ball upon the table!
His little legs now jump so high,
As if he wished to reach the sky!
My child! 't is life — this God-sent power —
That makes thee stronger every hour!
'T is mine to guard, and mine to guide,
This life — my pleasure and my pride;
For in the joy of life, at length
My child will learn to know his strength,
Will learn that he must work and strive
If he would nobly live and thrive!

Kindergarten Messenger.

A Monthly of 24 pages.

EDITED BY ELIZABETH P. PEABODY.

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TO SUBSCRIBERS.

HAVING requested those to whom I sent my first numbers, to return them if they did not wish to subscribe, I have continued to send to all who did not return them; although some of the latter have not yet indicated acceptance by sending the price, as more than three hundred have done. Only three persons have returned them, but they did so without indicating their names, and, therefore, I may be guilty of the seeming intrusion of sending them against their wishes. After this number, therefore, I shall send to none who have not paid; but should like to have the back numbers of those who do not subscribe, and will return the postage to whoever will return them to me; for I do not want the few sets I have printed to be broken. This request does not apply to editors of newspapers and periodicals, to whom I have sent only the first number, of which I have printed a second edition. I feel at liberty to make this rather peculiar request, as this enterprise was not undertaken for private emolument, but for a general public interest, and at my own pecuniary risk.

ELIZABETH P. PEABODY.

CAMBRIDGE, MASS.

THE RELATIONS BETWEEN KINDERGARTEN AND QUAKERISM.

[Revised from the "*Friend's Intelligencer*."] /

I THINK that if the Friends should once get the idea of Froebel's Kindergarten, they would feel that the method of intellectual development he proposes, is in singular harmony with the method of spiritual development brought forth by George Fox.

The plans of church organization became so complicated in its first fifteen centuries, and were so unwise, as to *hinder the spirit*, whose strivings to be free at last culminated in what Catholics call the *schism* of Christendom, and Protestants the Reformation.

The protest of George Fox was the most complete one of any Reformer. He returned to first principles, and considered the primal relations of God and the human soul, and proclaimed the principle that spiritual development was not started from without but from within; and that all church organization mainly had for its first and last object to protect the freedom of the spirit. Spiritual life proceeds directly from God to every individual soul; and a free communication of this among men makes the true church, whose first law is "liberty of prophesying."

But intellectual life has not so immediate a genesis. The human understanding is developed in *time*, and is the effect of the reaction of the external universe upon perceptive sensibility. It gradually grows up by accumulating impressions on the senses, and by learning the connections of single things in nature which produce these impressions.

It was early observed that though single things are perceived by the healthy senses in a general way, yet they are not accurately defined unless human beings call *each other's attention* to their differences and resemblances. A child, if left alone, and never played with by the mother or nurse, nor ever tenderly wooed from the sleep of nature by tones and looks of love, does not "come forth into the light of things," but becomes idiotic or *dies* (as nine-tenths of the

children gathered into foundling hospitals do). And, later in life, unless Education take the child by the hand, and call out his reflective powers by suggesting the proper classification and hidden connections of things, the mind becomes confused and does not get organized into a good understanding.

Now, in the intellectual as in the spiritual education of man, an analogous wrong way was taken *first*. The mistake of systems of intellectual education has been, to overlay the child's mind by the teacher's mind, instead of calling forth its self-activity; classifying *for* the child, instead of leading him to classify for himself; and *telling* him the connections of things, instead of calling upon him to discover them. And this method has always involved great antagonism on the part of the child, in proportion as he has had any original force of life; so that to educate the young has seemed to be a struggle with their natural tendencies. But Froebel has shown that *in* the soul of the child is a guide to the intellectual development, which is to be studied out by the educator on whom the child is made dependent; because, besides God's binding the soul to Himself by spiritual communion, the souls of men are to be bound to each other by intercommunication; the first steps of which are the education of the young by the old, who are to continue in social intercourse forevermore—"the communion of the just" being its consummation in bliss and glory.

George Fox recognized the communion of saints, which the Friends verify by the unity or *solidarity* with each other that they make the test of truth prompting to good works, and creative of spirituality. Froebel shows that on the intellectual plane may be found an analogous test of intellectual life; inasmuch as true intellectual life prompts to *production* not only of material things of beauty and use, but of forms of social and civil polity. On this principle he has founded the art of Kindergartening.

But children do not produce things intuitively—they need

the help of one who understands the laws of nature and its raw material. They are blind forces of indefinite desire when they come into the world; and they begin to act before they know clearly what they want, or how to attain it. Therefore, disorder and destruction are what an uninstructed child produces—though from no inherent malignity of heart. They prefer order to disorder when the former is presented to them; they like rhythm and melody better than irregular and rough sound; construction better than destruction; and there is within them a certain æsthetic sense which accepts and acts out the right thing *when it is suggested*—that is, if it is *suggested* and not arbitrarily imposed on them; for whatever is arbitrary is opposed inevitably, just in proportion to the force of the individual's character.

Education, therefore, on Froebel's method, has nothing arbitrary about it. It tempts forth the self-activity, which takes every various form, and gives all the freshness and variety to human thought. It ought to begin so early as to preclude that production of evil which must needs take place if the faculties are left to run into wild disorder, or to rust in idleness and stupidity.

Madame Marenholtz Bulow, in her preface to Jacob's Kindergarten Manual, says: "To develop the senses is not to indulge or pamper them, but to *discipline* them, and accustom them to serve the mind. It is the beginning of intellectual development; and moral development is also impossible without this discipline of the senses." The old schoolmen used to say, "nothing in the intellect unless previously in the sense;" which simply means that there must be a clear sensuous impression of the things that surround the child before he can have any *thought* about them; that is, any *understanding* developed. The child is born with an impulse towards the sensible world, which is a manifestly blind impulse. An inward hunger propels him to seek with his mouth his nurture, but he cannot find it unless the mother brings it into contact with her nourishing breast.

Upon the lips is made the first strong impression of the world without, and for a time there is an impulse of the child to bring everything to its lips in order to examine it; for it is not because a child is hungry that he does this, but because in that sense alone he is quite conscious. The mother develops other senses by genially presenting their appropriate objects; awakening the sense of sight by offering bright colors to fix the eye, which only gradually learns to see; and the sense of touch by gentle touches of the hand, which only gradually learns to take hold and grasp. Froebel, in his "Mother's Love Songs," describing little gymnastics of the hands and feet on the principle of "pat-a-cake," and "this little pig goes to market, and this stays at home," gives a development to the art of nursing babies, which shows that even this part of education gains by rising from the instinctive plane into the intellectual. In Hamburg he even instituted a school for nurses, which to the present day continues, and hardly supplies the demand constantly made upon it; and if what Dr. Howe, Dr. Seguin, and others, who keep schools for the feeble-minded, say, be true, namely, that much idiocy is functional, not organic, and arising from shocks given to the nerves by careless nursing, and paralysis by fright, and want of judgment in tending babies, it will by and by be seen that our habit of giving up children in this delicate era of their being to ignorant domestics, is a barbarism.

However, it is doubtless the fact that this part of a child's education, while it is in its mother's or nurse's arms, is the least defective of all. It is true that one-half of the human race die in the first year of life. Still, children are better educated in the nursery than in their next stage of being. The baby is so helpless and dependent that it challenges attention and care imperatively, and it is so utterly unable to make its wants known that it is watched, and its indications of smiles and tears obeyed. A child is indeed wrapped in a majestic mystery which for a long season we do not pene-

trate. Jesus Christ said the spirits of little children behold the face of the Father. But it is spiritually, and not at all intellectually, that they do so.

In after life that primeval vision is sometimes eclipsed, but it is never lost. It comes back to us in our love of order, of symmetry, of rhythm, whether to the eye or ear; in our longings for harmony, for beauty, for unity; in the monitions of conscience, in *remorse*, — which, as Mr. Emerson says, has in it “a certain sweetness;” — in our deathless desire to love and be loved; and also in hope. None of these motions of the soul are intellectual; they are æsthetic, that is, of the heart. They *are* the heart that is to be “kept to the issues of life,” and should be the guide of the educator, who must perpetually watch to see if it is interpreted or outraged by the unfolding of the intellect.

Froebel observed that a child is always more amused at first, by having one thing to play with than many. Several things confuse and weary it. What is this playing with a thing? Is it not examining it, and making experiments with it, and by and by “making believe” with it; that is, using it to embody its own fancies? Froebel thought the proper first plaything for a child was a ball. His first gift, therefore, is a box of six soft balls crocheted with German worsted; first the three primary colors and then the three secondary ones. For color, or analyzed light, is the first thing, after white light, to interest a child’s attention; doubtless because it separates itself from the surrounding chaos, and gives him a perception of a single thing. First one ball is given (of a primary color), and, however young a child is, Froebel would have the nurse always talk to him, and call the ball by the name of the color. Next, give a contrasted color, but not till the first one has been played with so long as to make a strong impression. The two balls will amuse for a considerable time, and three for a longer time. The child, long before it can speak, will be able to bring you the right ball on having its color named.

The ball is the simplest of forms. It is doubtless the ground form of nature. It best symbolizes life, because of the ease with which it can be moved, as it is round.

By and by all the colors are known, and flowers can be given of the same colors, and the child be led to observe similarity by being helped to group them round the ball they resemble. A baby needs no other playthings than these six balls, besides its fingers and toes, for its first year, or even longer.

But these balls of the first gift are also used in the Kindergarten. Froebel's manuals give a hundred little games of ball, playing with which serves to develop quickness of eye, agility of body, and to teach counting up to the number six; also subtracting, adding, dividing, and multiplying.

It is only in Kindergarten we use the second gift of Froebel, which is a box containing a hard wooden ball, a cube, and a cylinder. It is the first Kindergarten occupation to play with these three forms, which are examined and compared. The wooden ball may be taken up first, and its difference from the colored balls observed. It is like them in form, it being so easily moved; but it differs in color and the material of which it is made. Then the cube is brought forward. This is like the ball in material and color, but it does not move without being pushed. It naturally stands rather than rolls. It has sides; it stands on one side, which is then the lower side; and the child learns to distinguish the words upper and lower, front and back, right and left. There are six sides. The sides are alike in shape and size. It has eight corners and twelve edges, and, having all these things, it differs from the ball. All these truths are brought out from the child by genial converse. The word *cube* is thus defined in the mind, as a six-equal-sided figure with eight corners and twelve edges, and which stands, instead of rolling like the ball.

At this stage children's attention should be directed to what they see about them, which resembles the ball or the

cube; sometimes the room in which they are is a hollow cube. They will find resemblances that a grown-up person would hardly think of, in the furniture of the room.

By and by a cylinder is given. This they will soon see rolls like a ball, and stands like a cube, but differs in shape from both. It has two flat sides, but they are not like the flat sides of a cube, but *round*. The material of which it is made is like the cube and ball. The child must look about to see what is like a cylinder. By and by you propose to put the things together in some way. Probably in every instance a child will set down the cube, put the cylinder on it, and the ball on top. The child will perhaps say this looks like a man; then its differences from a man's shape may be drawn out by questions.

You can at last ask the child if it is not *a monument*? and then a conversation can ensue about monuments — what they mean; and soon the child will be dedicating his monument to his mother or father, or Washington, or Lincoln, or Froebel; another day, making the monument will be the first thing in the lesson, and before the child begins, he can be asked to whom he wishes to build his monument? A great deal of conversation on the virtues or events that the monument may commemorate, will serve to define the moral sentiments of the child, and make principles understood, and this without going out of the sphere of a child's feeling and imagination. It is wonderful how much a child's senses and mind may be disciplined and heart exercised by this gift. But when the senses are sharpened by these simple objects, an opposite impression may be given simultaneously. By putting strings through these three objects, and whirling them round swiftly, the cylinder and cube will change their apparent form, and thus children may learn that things are not always what they seem; and get the foundation of the idea of spirit, in the perception of its best symbol — motion.

These lessons on the second gift should never last longer than half an hour, nor occur oftener, perhaps, than once a

week; but they should be renewed as often as once a week for months — for only by repetition upon the senses are impressions made strong, clear, and permanent, the foundation of a good understanding. Children like to renew old impressions, and it is wonderful to see the zest with which the second gift will be returned to, for months.

LET CHILDREN PLAY.

THIS advice I feel bound to give for the benefit of a large class of zealous people, who are always endeavoring to utilize every impulse of youth, for the direct promotion of its intellectual or physical culture.

They would have a system of gymnastics for him at recess, and he should systematically drill his muscles during the short interval between his studies. Intellectual culture, they know, is not all; they are ready to mention moral and physical education as essential, “besides the cultivation of mere intellect.”

But, somehow, they desire to make physical education as systematic as the latter. They would infuse as much earnest purpose into it as if it were a study in the regular course. Seeing that there are three directions for culture, they propose to alternate: first, vigorously pushing the studies for mental culture; second, as vigorously pushing gymnastic training for the development of the body; third, impressing with equal earnestness of purpose the training in morals.

Here we have three disciplines. No variety is allowed; no respite or relaxation from the stern tension of the will. For will is fully as much required in gymnastic training as in intellectual. The moral training must be a will-training, if effective.

Does one of these employments furnish recreation from the other? Not to any great extent certainly. It is said that

one gas is a vacuum for all others. But one liquid is not a vacuum for another. Neither does one energetic training furnish rest and relief from another.

What is common to all species of training for culture, whether of body or mind, is an earnest fixing of the attention on some external method or norm. There must be a forcing of the faculties of the mind or of the muscles of the body into some prescribed path. All such endeavor is wearying. It is worse than wearying, for it is a partial abnegation of the self-hood of the individual, and, if continued without true relaxation, soon develops into mechanical non-spiritual drudgery.

The refuge from this for childhood lies in play; for the grown-up person, it is found in the various forms of art — music, literature, the drama, and the plastic arts.

In play the child cuts loose entirely from prescribed tasks, and, giving scope to his fancy, becomes, to the extent of his ability, *creative*. He lives entirely for himself, — that is, *formally*; he does not *in reality* live for himself until manhood. He makes practical experiments on the things of the world, and playthings in particular, to ascertain his own powers and faculties, and their limits. He has an impulse or instinct to subdue natural things, and rule over them. He makes and breaks, builds up and destroys; his *negative* activity is as essential as his *constructive*. His play contains in it a developing germ. As soon as he has exhausted an object on its positive and negative sides — has learned to use it and destroy it — his interest in it dies away, and he seeks a new object. Each plaything is a type of some human instrumentality, just as each nursery tale contains the worn-down boulder, dating from beyond a former drift-period in human culture. From type to type the child proceeds to more concrete and more useful playthings, until at last his instinct for play gives way to serious interest in practical life.

Wherein precisely does play differ from the serious occu-

pation of later years? This will bear restating, though it is already involved in what is said above. In practical life — the life of the individual in civil society — each one works out or elaborates some general product, not for his own exclusive, direct use, but for society. Through barter or exchange, he obtains from the community all the other products necessary to him, by means of the single one that he creates or helps at creating. Practical life is, therefore, a profound mediation, far too deep for the child to grasp. It is by combination and division of labor that man has really subdued nature and proved the might of spirit. But to place the child at once in this system of industry is to place him where all his endeavor apparently serves others and not himself. He cannot grasp the far-reaching circle by which his endeavor returns to him through the social machinery. Therefore, by such treatment he is prevented from developing in himself that feeling of self-hood, and individuality, which is essential to the development of character. He is made a drudge, and will remain one. But in play he realizes, in an immediate or direct manner, his independence. He does not act for or through somebody else, but he realizes his own self-hood in his activity. The development of different types of play as the child grows to youth, and the youth to manhood, consists in the gradual change from mere immediate or direct exercise of childish personality upon things, to the exercise of power on what yields enjoyments only through the participation of others. This leads to the active interest in that complete mediation which is found in the currents of civil society.

Play is in itself educative. But its very character as play is destroyed the moment that any serious purpose is connected with it, or any ulterior object introduced into it. For that introduces with it the very mediation, the lack of which distinguishes it from work.

The utilization of play by forming it into a system of education is therefore very liable to founder on this rock.

Regular system is the antithesis of play. Play must be not only constructive, but destructive. If the latter phase is lacking, there is found wanting the very psychological movement in which consists the realization of independence and the development of the feeling of self. In destroying, the Ego feels its negative might, its power of abstracting, of clearing up; without this it never arrives at spiritual independence.

This Kindergarten system does not, when properly carried out, ignore this point; but it is extremely liable in the hands of novices, to become a very bad system of suppressing what is most valuable in childhood. Uniformity — of Calisthenics, for instance — is something alien to the true nature of play. It is a part of the discipline of moral culture, the training into habits of attention and obedience.

It was Hegel that said in 1817: "Education through play is liable to result in the evil that the child learns to treat everything in life in a contemptuous style." The child in education should be taught only the constructive side of things. In play he learns the destructive phase as well.

Therefore, while play is essential to the growth and development of spiritual strength and independence, its boundary lines should be carefully drawn in education and no confusion allowed. Play and work should be distinguished. Play cannot be utilized in such a way as to secure the culture that comes from earnest hard work. Neither can sober work alone suffice for the growth of the child or the man.*

* The above article, from the able pen of William T. Harris, Editor of *Speculative Review*, should be read in connection with the following one from Miss H. Noa, which, on account of its length, we must defer to our next number. The two articles appeared in two consecutive numbers of *The Western*, a periodical which has but a limited circulation, and chiefly in the West. Meanwhile, Mr. Harris's strong statement of the nature of play, as the extreme opposite of moral action has its unquestionable truth. But Froebel has demonstrated, as every properly regulated Kindergarten proves, that the yet irresponsible, because pre-intellectual nature, may *play* virtue as well as *creation*, if sympathetically cherished: that there is a natural correspondence between "the soul of the saint and the sage, and the artless address of the child."

Mr. Harris seems to have accepted Miss Noa's more profound view of play, when its motive is beauty, as the highest form of the action of human nature. We so judge both from his review of Mrs. Kriege's "Child," and his adoption of Kindergarten into the public system of St. Louis.

OBJECT-TEACHING.

THE commonest mistake made about Kindergarten is that it is identical with Pestalozzi's object-teaching.

Object-teaching *versus* book-learning is of course a part of the Kindergarten course; but it is of a different kind from the Pestalozzian, which addresses, at the outset, a power of observation that it is the main purpose of the Kindergarten to develop; taking up children at the age when they cannot be made to observe anything which they are not themselves doing, or have not just done.

The first *object* for the observation of children in the nursery, and which continues into the Kindergarten, is their own playing with their own limbs, or with each other. This interests their attention — especially their playing with each other *rhythmically*; for, in order to do it with the good effect of mutual enjoyment, they must observe what they do, and what others do; and this becomes an *object* of earnest observation and of memory. They perceive and they *recollect* the evolutions which make up their fun. If those about them see to it and help them to keep the rhythm and symmetry, and the relations of the parts to the whole, they are giving an objective lesson in order, every time the children go through one of the movement plays.

It is fundamental to the art and science of Kindergarten that this thing be clearly understood by the teacher.

Nature indicates this method to the mother who teaches her baby to "pat-a-cake," or something equivalent, which leads him to attend to his hands and fingers, and their functions. She instinctively knows, that for *him to do it* will amuse him more, and teach him more, than for *her* to do it before his eyes. He may attend for a moment to a light or brilliant color, which impresses the nerves of sight; but he will attend more and longer to what he is doing; his own activity will co-operate with the impressions made on his senses, and thus the object of perception will be *observed*. The child is gently led from subjective activity to object-

ive nature, so far, and only so far, as it is in living relation with himself, as it only can be, when he is acting upon it.

We beg our readers to attend to this point, because it is here, at the very beginning of individual life, that Froebel's method takes the character of its procedure. In order to have a *total* action of the child's nature, and prevent disproportion of the soul-impulse and the observing intellect, *DOING* must always precede the attempt to observe. He will perceive but dimly, superficially, and inaccurately, anything that he is not *part* of by activity and feeling. The action and re-action of himself with nature, including other persons, makes the connecting link where individual existence branches off from Universal Being. *There* is the germ of the immortal man. Miss Youmans recognizes this time of a child's life, before any object-teaching, in the common — or even in her own more vital — mode, can possibly begin. She says:—

“The infant is endowed with spontaneous activity; it moves, struggles, and throws about its limbs, as soon as it is born. But its actions are at first aimless and confused. As it knows nothing, it can do nothing; but, with the growth of distinct ideas and feelings, there is also a growth of special movements in connection with them. It has found out by innumerable trials, how to creep, to walk, to hold things, and to feed itself. To see an object, and to be able to seize it, or to go and get it, results from an adjustment of visual impressions with muscular movements, which it has taken thousands of experiments to bring under control. * * * Numerous aptitudes and dexterities are achieved; and when, stimulated by curiosity, the child examines its toy, and breaks it open to find what makes it go, he has entered upon a career of active experiment, as truly as the man of science in his laboratory. Such is nature's method of education. Human beings are born into a world of stubborn realities; of laws that are fraught with life and death in their inflexible course. What the new-born creature shall be taught, is too important to be left to any contingency; and so nature takes in hand the early training of the whole human race, and secures that rudimentary knowledge of the properties of things which is alike indispensable to all.”

But “Nature,” as this early trainer, must be understood

to include the mother's or nurse's instinctive action upon the child; aiding it by sympathetic reduplications of its activity, or by nursery play, as we commonly call it, which, in order to be perfect, must understand what are the vital processes of growth. Miss Youmans adds:—

“Nature's method of leading out the intelligence is that of growth. She roots mental activity in organic processes, and thus times the rate of acquisition to the march of organic changes. She is never in haste, but always at work; never crams, but ever repeats and organizes. Her policy of producing vast effects by simple means is not departed from in the realm of mind; indeed it is more marvellous here than anywhere. While the organic world [of matter] is made up almost entirely of but four chemical elements, the intellectual world is constituted wholly of but *two* ultimate elements, the perception of likeness and the perception of difference among objects of thought. These elements are wrought into the mental constitution through the direct observation and *experience* of things. Mind is called forth by the *spontaneous interaction* of the growing organism and the agencies and objects of surrounding nature.”

I have underlined these words *experience*, and *spontaneous interaction*, because it is just this, which is the genuine kindergartner's part of that training of the whole human race ascribed to *nature* by Miss Youmans; for *nature* with the human activity left out of it could not interact and educate. The kindergartner will succeed, and will prove herself genuine, only so far as she embodies in her method the order of nature, and it is of the first importance, therefore, that she should be sure that she does this in her object-teaching.

It will help her to do so if she reads and ponders this very essay — “On the Culture of the Observing Powers of Children,” which was published as an appendix to the first edition of Miss Youman's “First Lessons in Botany,” and which the publisher, Appleton, has made into a separate pamphlet, and distributes gratuitously to teachers. (It also appears as the appendix to the second book of Botany).

This essay contains, also, an admirable criticism upon the ordinary method of object-teaching, identical with the one

made by Froebel, when he became acquainted with Pestalozzi's method, which was not until after his own first experiments at Frankfort-on-the-Main, and at Keilhau. It is often said (but it is erroneous) that Froebel's method was an improvement and outgrowth of Pestalozzi's. But it was original; and when he heard of Pestalozzi, he took the little class he had at Keilhau, and went to Yverdon and they were all pupils together for a season. He doubtless gained something; but he saw that children did not spontaneously observe to much advantage, and made the same criticism and expressed the same ideas, that Miss Youmans does, in the following paragraph:—

“The system of teaching by object lessons, is an attempt to meet the present requirement in the sphere of primary education. But these efforts have been rather well-intentioned gropings after a desirable result, than satisfactory realizations of it. The method is theoretically correct, and some benefit cannot fail to have resulted; but *the practice has proved incoherent, desultory, and totally insufficient as a training* of the observing powers. Nor can this be otherwise, so long as *all sorts of objects* are made to serve as ‘lessons,’ whilst the exercises consist merely in learning a few obvious and unrelated characters; although in infancy objects are presented at random, yet if mental growth is to be definitely directed, they must be *presented in relation*. A lesson one day on a bone, the next on a piece of lead, and the next on a flower, may be excellent for imparting ‘information,’ but the *lack of relation* among these objects unfits them to be employed for developing connected and dependent thought. Object-teaching can be thoroughly successful only where the ‘objects’ studied are connected together in a large, complex whole as a part of the order of nature. * * * What we most urgently need is an objective course of study which shall train the *observing powers* as mathematics trains the *power of calculation*. From the time the child begins to count, until the man has mastered the calculus, there is provided an unbroken series of exercises of ever increasing complexity, suited to unfold the mathematical faculty. We want a parallel course of objective exercises, not to be dispatched in a term or a year, but running through the whole period of education, which shall give the observing and inductive faculties a corresponding, continuous, and systematic unfolding.”

The purpose of Miss Youmans' essay, is to recommend botany to be taught all children in the public schools, as soon as they can read and write, pursuing Prof. Henslow's method of a progressive series of schedules, recording observations made on real plants in a systematic manner. Her argument is profound and irrefragable for substituting for the desultory objects presented ordinarily, observations in one department of nature, always at hand, leading children into the open air, and organically connected; so that it shall organize the understanding, as well as sharpen the senses.

But it is obvious that her "First Lessons in Botany" are not suited to Kindergarten children, who are just out of the nursery. There has just appeared, however, expressly for Kindergartens, a little book of fifty-five pages, called "Flower Object-Lessons," translated from the introduction of Le Maout's great work, now in process of re-publication, with all the original plates, by Lee and Shepherd, of Boston. That is a work of 600 pages. This little book comprises only about twenty-five pages of Le Maout's introduction which has been translated by Miss A. L. Page, of Danvers, a philosophic and genial student of children, whom the town has been wise enough to elect into its School Committee.*

The kindergartner will find it a valuable aid in preparing children for entering upon Miss Youman's books, when they shall go to the schools that teach to read and write. That such a preparation is needful, Miss Youmans herself freely expressed to me, in so many words, after the experiment was first tried of introducing her "First Lessons" into the higher primary schools of New York. "Half the children of seven years old," she said "are already intellectually de-

* This book, bound in cloth, may be had of the translator, who will mail it on receipt of 75 cents. It can also be had, for the same price, in New York, of Austin Black, 37 Park Row, N. Y., and, in any quantity, in Boston, of Estes & Lauriat, for the small sum of 65 cents a piece.

moralized." There could not be a stronger indication of the need of Froebel's Kindergarten than this fact. To prevent this demoralization, to moralize children from the beginning, by a harmonious development of their hearts, minds, and bodies, educating their wills to flow in the creative channels, was the first and last thing he aimed at. He clearly saw that children do not begin with observing, but (before they have any distinct sensuous impressions, even of a passive character,) with impetuously exerting such faculties of movement as they possess. They exert their muscles of suction, &c., by a primordial necessity, which brings, as inevitable consequence, impressions of an outlying (objective) world.

Now the nature of the first impressions has a good deal to do with the liveliness and healthy character of the observations which they stimulate. If the impressions are pleasurable, they are so much the more certain to engage the attention and direct the will to manipulate and observe. Gentle rhythmical sounds and motions, caresses and smiles, are the first objects presented in normal cases; Froebel added colors to develop the organ of sight; and the primal forms of ball, cube, cylinder, square, oblong, triangle, solid, and plane, to be handled and manipulated, through which he knew children could be easily led to compare and observe similarities and differences, and make general judgments on *things*, which completes the operation of *thinking* (as the etymology of that word suggests).

Genially to guide and govern the normal act of thinking, to the end of transforming and arranging or organizing lesser, into larger unities, in order to embody childhood's fancies, was the immense contribution that Froebel made to education; the contribution of a solid foundation for art and science, which he believes could be given by the earliest education to every child not absolutely idiotic. And since his death, it has been seen that persevering in his order of bringing children into relation with objects, would do something even for those sad victims of congenital malformation

—idiots, more or less absolute. What it may do for the universal and healthy development of children, who are properly organized when born, has not yet been dreamed of, perhaps!

For this first field of life's experience, even Pestalozzi neglected and allowed to grow into a wilderness, in which he had to begin by cutting down and uprooting habits which had grown rank. Object-teachers often find it difficult to engage attention to what they present for observation; but children always *attend* spontaneously and earnestly to what they themselves are doing and making, if it gives them pleasure.

On this fact of life Froebel has organized the plays and occupations, which become the first *objects* of attention in the Kindergarten. His object-teaching, therefore, proceeding from the child, as a centre, outward, does not bewilder and dissipate him, but organizes and perfects in him the image of the Creator, in correspondence with the great symbol of the universe, in which he finds himself.

Kindergarten Intelligence.

Under this heading, we shall give, in every number of our "MESSENGER," items respecting the status and progress of Kindergarten in this country and in Europe.

To several correspondents who have written to ask me where they can obtain Kindergarten training *which is reliable*, and at what cost; I can answer: From Miss Garland, who opens a class for twelve pupils, at 98 Chestnut Street, Boston, in November. Her charge for the course is \$100. Miss Haines, also, of 10 Gramercy Park, New York, announces that a class for training teachers will be opened by Mrs. Kraus-Boeltè, in connection with her Kindergarten, in October; the charge for the course being \$200.

I have, also, the prospectus of Mrs. Ploedterll, 367 West 23d Street, New York; who advertises a normal class for

kindergartners at \$80 the course, in connection with Mr. Thurm's German-American School and Kindergarten.

I am not myself acquainted with Mrs. Ploedterll, but I understand she wrote the following article, which was read at the German Teachers' Convention at Hoboken, August, 1872, by Mr. Ploedterll; and if she did, it is a certificate of her ability:—

“Undoubtedly the plan and practice of the Kindergarten sprang from the clear perception of the deficiency of education in general, and of home education in particular.

“Froebel, starting from the fundamental principle that education should keep even pace with the organic development of man, and should be continued without cessation or interruption, found, on comparing that which home education afforded up to a certain age, with that which school demanded at the same time, a *void* in which he discovered the first cause of the failure of all later education and culture.

“Not only this, but the whole practice of ordinary education brought to him the conviction that here, above all, help was needed, if the cause of education was not to remain botch-work forever, and thus impede the successful development and the ennobling of future generations. To reform the parents, to educate them anew, to force upon them the clear conviction of that which was actually needed, was too slow a means; the more sensible way was to commence at once with the children themselves. By this means a double advantage was gained, the children were benefited by the new system of education, and their homes were indirectly improved through their influence.

“There are some persons who lack all knowledge of any rational system of education — who possess neither the desire nor the ability to educate; there are others who in consequence of business occupations, cares for daily support; or other obstacles, are prevented from carrying out a good and systematic course of home education.

“In such cases children are generally neglected; and this unfortunately at an age, when — as nature evidently shows — the foundation of all good in the future can and should be laid.

“What then is the work of the Kindergarten in connection with education both at home and in school?

“Let us first consider the relation of the Kindergarten to the family. As far as the educational task of the Kindergarten is concerned, it should complement home education, when the latter is good, or not altogether bad; where it is bad, the Kindergarten should ameliorate its condition, or take its place.

“There are, we admit with pleasure, many families who devote themselves with love and tenderness to the task of educating their children, but notwithstanding all their endeavors, it is impossible for domestic education to do all that is required for the development of the children. Obstacles of various kinds arise in the

midst of the family, but can be avoided, if the Kindergarten takes upon itself the duties of home training.

"Some very important auxiliaries are not offered to the child at home; as, for instance, the uninterrupted intercourse with other children, the variety of useful and yet child-like occupations, the regular and harmonious exercise of the body; in fact all necessary opportunity for the development of physical and moral strength and independence. All these opportunities the Kindergarten offers in a systematic order in its daily plays, and by its varied means of occupation.

"The child easily learns and improves among its companions. One serves as a model to the other — a model which is readily followed. The little ones stimulate each other; that which is familiar does not become tedious; that which is new presents no difficulties; nowhere stubborn self-will or ill temper, for the intercourse of the little ones is all joyousness and indefatigable zeal. The desire for imitation, this useful element in the child's constitution, finds ample scope in the Kindergarten, and is called into exercise without overstraining or fatiguing its faculties. This fact has long since been acknowledged, and is sufficient in itself to settle the dispute regarding the advantages of collective over isolated education.

"And to the families of the poor, where father and mother must both work for their support, and consequently cannot give any time or care to their children, the Kindergarten is a positive blessing.

"As it cannot be denied that a great portion of the misery of the world has its origin in the increasing demoralization of the people, it becomes the duty of the State and of all philanthropists to help, where help can yet avail. Money and labor alone cannot combat the enemy which threatens civil prosperity; morality and culture alone are able to resist successfully. These powers should, therefore, be called into exercise, and this can easily be accomplished, if the children of the afore-named classes enjoy from their earliest childhood the advantages of a good education. The so-called "children's asylums" (Bewahranstalten) are excellent, but if they are to supply more than merely temporary good, they must adopt the educational system of the Kindergarten.

"Let us now consider the relations of the Kindergarten to the school. With regard to the school and preparatory to it, the mission of the Kindergarten differs entirely from that which it holds toward the family — it serves as a systematic means of education destined to be the link between home and school. How can it fulfill this mission? Only by combining the characteristics of home and school education, and by adopting a system, which, rendering a continuation of home life possible, prepares at the same time for the more earnest duties of school.

"Not upon any law founded on scientific examination of human nature, but on *usage*, rests the custom of not sending children to school until their fifth or sixth year. It is not our object here to examine the evil produced by this practice of initiating the child into school life at the above-named period; it is our task to con-

sider what may be done before the period of entering school, and what is necessary on entering it.

"It is of the highest importance that the mental faculties of the child shall have been so judiciously exercised that the first lessons at school do not produce any ill effect upon the child's capacities and powers. Formerly, before the Kindergarten ranked amongst educational institutions, the child, after spending from five to six years at home without training or discipline, was sent to school and there expected to learn at once. What were the natural consequences of such a course? With amazement, yet without understanding, the child looked upon the new life that unfolded itself before its eyes; the intercourse with other children, it is true, was pleasing; but far from pleasant was learning, observing, thinking, acquiring; with these things there had been no acquaintance hitherto. Finally, however, its mind became familiar in a painful, dry, and mechanical manner, ill-suited to the tastes of a child, with the work and exercises of primary instruction.

"Does this abrupt change from home to school-training favor a free, uninterrupted development of the child's nature? No—though the children may from habit gradually fall in with the custom of the school, and submit to the unnatural ways imposed upon them. The disadvantage of such a system cannot perhaps be traced back to its source in the individual. Careful observers, however, of the human mind as well as of whole nations, have discovered the source of so much deficiency in culture, and of superficiality in attainments, in that first imposed instruction, in that injudicious drilling of the mental faculties in our primary schools.

"It is the task of the Kindergarten to remedy this evil, and to establish an intermediate link between the home and school destined to offer to the child that absolutely necessary preparation, by which the embarrassment and bewilderment, the injury of the child's mental faculties on entering school will be prevented, and a rapid understanding and mastering of the new instruction effected.

"After these remarks there remains for us only to consider the method of the Kindergarten. The Kindergarten satisfies all the wants of the child's nature by promoting at the same time its physical and mental development. For the strengthening of the body there are, in the first place, regular exercises in calisthenics and gymnastics; secondly, movement-plays (*Bewegungsspiele*) in the open air and also in the house, both combining to attain the desired end in a manner easy, pleasing, and useful to the children. Frequently the plays are accompanied with songs which exercise great influence over the child's feelings and manners. The fellowship of the plays, the reigning freedom, the prevailing gayety, all these together call forth in the hearts of the children moods and sentiments which may be considered the forerunners of a conscious love of the good and the beautiful.

"Elements so injurious to the culture of the heart as a stubborn seclusiveness, obstinacy, quarrelsomeness, imperiousness, or pride are entirely banished from these regions. Children are brought and kept together here on the principles of a harmonious working of equal claims to culture, development, and the care of the teacher—and is this to remain without influence upon the child's

soul-life? Will it not make its heart susceptible of all that makes a human being truly happy?

"The movement-plays are of decided advantage to the mental development of the child; it acquires, and without trouble, an intuitive knowledge of actual life; it learns to understand a number of occupations and actions, and to judge of them, without injury to its tender organization, and without becoming precocious. A similar advantage it derives from each particular exercise of the Kindergarten.

"What a rich field is opened to the thoughtful Kindergarten-teacher in the Tale, for instance. How she can work upon the child's imagination! Then the ball-plays — how they do promote skillfulness and grace! As for the building blocks — here are new shapes with which the child becomes acquainted — and what a variety of forms and structures can be produced!

"Closely connected with building apparatus are those (Lege-spiele) consisting of squares, triangles, &c.

* * * * *

"You will be convinced by this explanation that in the Kindergarten alone, children can receive in a natural manner that preparation and fitness for school, without which the school can never accomplish what it should. The school in its present state lacks the proper institution to precede and succeed it.

"In conclusion, we may say of the Kindergarten, in the words of Diesterweg, If we ask the teachers to whom we entrust our children, what pupils they like best, they answer: That they consider themselves favored in receiving children into their schools who spent their first years in the wholesome atmosphere of the Kindergarten."

The Nursery Department.

THE CHILD AT HIS MOTHER'S BREAST.

Mother! not only earthly food thine infant seeks from thee,
But, to his natural instinct true,
He yearns for love and kindness, too;
And feeds his heart upon thy sympathy.

Ah, see! with what content and zest,
Mine infant clasps his mother's breast;
His slumbering instinct still doth move
His soul to trust his mother's love;
As he from her receives his food,
From her he seeks all other good;
His filial love and care, returning —
At no late day — his mother's yearning.
From her example, pure and bright,
His mind must learn to know the right!

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FROEBEL AS BUILDER.

[Read by Miss R. J. WESTON, on occasion of her graduation from Miss Garland's Normal Class of 1872.]

How wonderful are the tireless forces of nature! Without haste, without rest, they work out their appointed tasks, and summer and winter, seed-time and harvest, shall not fail. Up and down, up and down, the seething waves are tossing throughout the ages, and not one among them all is faithless to his trust. Still, through all time the mighty power of attraction draws all things to the sun. With ceaseless persistency does each lesser orb send forth its feeble power, and thus, by nice adjustment, the solar system pursues its course, unfearing and unharmed. In and out, in and out, the restless wave of life keeps heaving to and fro, and the athlete, the delicate woman, and the eager, playful child are alike regardless of the still, small voice that bids him live because it is *its will*. Back and forth, back and forth, cloud-messengers convey the element without which life were impossible to any organism, be it man, or brute, or herb; and the same water fills the river-beds to-day that gleamed blue and serene upon the vision of Adam. Day and night, light and darkness succeed each other, and no man doubts for the morrow, "For the Lord hath spoken it,"

— the Word that rules the whole — LAW! Ocean thunders it in tempest, and moans it in hours of calm. The softest zephyr breathes it, and brook and lonely pine take up the refrain. Birds build it into their nests, and flowers paint it in exquisite color. In rugged lines, or soft, it is written all over earth and heaven; and from the morning stars that sang it together, to the dumb rock that bears eloquent witness, all things attest the universal sway of law. In material things we all acknowledge this to be true, but it is not so generally conceded — at least, practically, — in mental and spiritual affairs. Nevertheless, it is a growing conviction among the thinkers of the age, that mental and soul science will be demonstrated as truly as any physical science; and that those who have to deal with the minds and souls of men are successful or otherwise, in their attempts to bless mankind, in proportion to the amount of knowledge gained concerning the mode of mental or physical manifestations. “The proper study of mankind is man,” and in all ages there have arisen philosophers who speculated with more or less accuracy upon human life and experience.

But, within the present century, a man has lived who devoted the whole energies of his being to the solution of the problem of education; and his discoveries seem destined to become of rare service to the race.

Motherless at the age of six years, Friedrich Froebel was left much to the care of servants, and early learned the truth so well stated, at a later day, by Mrs. Browning :

“ Women know
The way to rear up children (to be just).
They know a simple, merry, tender knack
Of tying sashes, fitting baby shoes,
And stringing pretty words that make no sense,
And kissing full sense into empty words;
Which things are coral to cut life upon,
Although such trifles; children learn by such
Love’s holy earnest in a pretty play,
And get not over-early solemnized, —

But seeing, as in a rose-bush, Love's Divine,
(Which burns and hurts not — not a single bloom) —
Become aware and unafraid of Love.
Such good do mothers. Fathers love as well,
* * * but still with heavier brains,
And wills more consciously responsible,
And not as wisely, since less foolishly!
So mothers have God's license to be missed."

Perhaps had he not missed this tender mother-love, he would have been somewhat less to little children than he became, and thus the law of compensation was justified.

Froebel, in his early manhood, was at one time a student in an architect's office. It was at the time of the great reform in education which took place in Prussia, after the French were driven out; and at the place where he boarded there was a great deal of conversation in connection with this movement. Froebel was much interested, and what he said so much pleased one of the great educators, that he said to him, "Education is your genius! Why not give up the architecture and join us, and help to *build men?*" The idea delighted him, for he felt that he had a vocation for the work. This train of thought brought to mind an incident in his childhood: He became much interested in watching some workmen repairing a Gothic church, and immediately collected a quantity of sticks and stones together, and tried, in child fashion, to build one. But he had little success, and finally abandoned the attempt in disgust. The impression made upon his mind, however, was powerful, and often recurred to him in later years, accompanied by the feeling that children needed prepared materials, and some one to tell them how to work, in order to carry out their own ideas. So his own childish attempts at play in his father's garden became the starting point from which he proceeded to find suitable materials, and a method of using them; hence the occupations and plays of the Kindergarten.

He saw the analogy between the natural manifestations of a child and the development of the race from barbarism, and

thought it reasonable that children should, on a small scale, pass through the same stages of development that have characterized the development of humanity. Studying the history of mankind with reference to individual needs, he sought earnestly for the clue that should lead out from the labyrinth of promiscuous instruction to the open daylight of education — development of the three-fold nature, mental, moral, and spiritual. He was a devoted lover of the natural sciences, and in their pursuit he obtained wonderful glimpses of the *unity* of all created things.

Nearer and nearer he drew to the mother-heart of nature, and to him, at last, she revealed her mighty secret — that *one* law rules the vast domain of created life, upon whatever plane, physical, moral, or mental — the law that under different names had been long recognized. This law, then, which he called the law of contrasts and their connections, he applied to education. But how?

In the word of prophecy we read that in that millennial day, of which all men dream, “the lion and the lamb shall lie down together, and a little child shall lead them.” Perhaps this may come to have a new and diviner meaning than it has hitherto had to men of hardened heart and blind understanding; for education will never be what it ought till the germ of the future man is seen in the infant in arms, and the fact is recognized that “all men are possible heroes.” No man laughs with incredulity when green fields of waving corn are anticipated from the seed planted in spring-time; but the wonderful organism of mind, soul, and body included in the babe, are but little considered. *Any* care that preserves the child from physical harm is often considered sufficient. Not so thought Friedrich Froebel. Remembering the injunction of the Divine teacher to “become as little children,” he went about from place to place, spending hours in peasants’ huts, that he might study the ways of simple, unsophisticated mothers with their little ones.

He heard their tender, loving songs, and marked how the

child responded to rhythmical sounds. He saw the mother's yearning for recognition by her child, and noted the smile that, after a time, beamed like heaven upon her eager gaze. He watched the infant grasping at the sunbeam on the floor, its eager stretching out for the bright flower, and, as it grew older, its sympathy with all natural objects. He marked the child's unceasing motion, its never-tiring play, its supple hand that can be trained to such wonderful feats; and from these three facts — the universal love of play in children, the love that all children have for nature, and the plastic nature of the little hand (that wonderful member whose skill makes all art and industry possible) — he conceived the scheme which he afterwards carried out, for the education of the youngest children. Had he lived longer, he would have developed the idea still farther.

Froebel was at one time a pupil of Pestalozzi; and though in many things he agreed with his great teacher, he also found some things from which he dissented; for Pestalozzi begins with the *observation of objects*, while *he* saw that *doing* goes before *thinking*. It forms the understanding that is to be *informed* afterward by objects examined and classified. Froebel has object-teaching in the Kindergarten, but it is secondary to the direction of the activities of the senses and limbs, especially of the hand. Not *absolute knowledge*, but correct sensuous impression comes first; then *making things* leads to examination of qualities and knowledge of processes.

Beginning, then, with the child's instinctive love of play — seen in all ages and climes — he made *self-activity* the corner-stone of his system, and he found a sure way to chain the child's attention by associating all instruction with the use of the hands. But with what *materials* shall the child employ its activities? I quote from M^{me}. Kriege's book, "The Child:" — "No subject of knowledge is so near, so essential to men as a knowledge of nature and her laws. But geometry, the basis of all natural science, should not be

taught at the outset as an *abstract science* ; it is not likely thus to awaken interest in many youthful minds. But if it starts from the original fundamental forms of nature, and never loses its connection with them ; if its single tenets and laws are deduced in organic connection clearly to the pupil's consciousness, then no thoughtful person — no one who is interested in the contemplation of nature, will pass this fundamental science by with indifference.

“How great would be the benefit to industry and the life of the nation, from such a popular and universal knowledge of geometry, and the natural sciences resting upon it, if we could succeed in teaching the coming generation, from earliest childhood, to think over again the grand creation of the universe, to reproduce it, as it were, in their thoughts. Froebel conceived the importance of such an effort, and, therefore, *he made the eternal archetypes of nature the play-things of childhood, and the laws, mutual relations, and combinations which nature employs in her secret workshop, the child's laws and rules of play.*”

Looking abroad over nature, he saw that the elements of all created forms are few and simple. A point, a line, three angles, three triangles, a few four-cornered forms, the polygons, the circle, comprising within itself all corners ; the oval, the ellipse — and the story is told. From the farthest star that the telescope has discovered to the tiniest organism that the microscope reveals, there is no new element of form ; only a wonderful combination of these few.

Let us examine now some of the materials used in the Kindergarten, and the manner in which the law of contrasts and their connections is applied. There are eight qualities which all things have in common, viz.: matter, form, size, weight, sound (as produced by contact with other things), color, number (for all things consist of parts, which are estimated by counting), and position, or direction. Contrasts are made by the highest and lowest degrees of a quality ex-

isting in an object. Connections are made by the intermediate grades.

Education is the conscious development of all the faculties, and the means should be adapted to the desired end. Development proceeds from the simple to the complex, and Froebel has made the ball the first gift to the child, because it is the simplest of all the forms by which the infant is surrounded. It is the type of all organic things in their beginning, and of the earth on which the little one lives. This gift consists of six worsted balls, of a size suited to little hands; three of primary and three of secondary colors. There are four reasons for using the ball first of all playthings. It is attractive, and, being soft, can injure neither the child nor its surroundings. Its shape is favorable to the development of the muscles of the hand. Its simple form is easily comprehended. It is movable, and can be used in various ways. If properly used, it assists in developing the child, both physically and mentally.

Things that resemble each other in one point are to the child alike, hence similarities are first seen, and it is only by comparison that it learns to recognize differences.

After a time, decided preferences are manifested, a ball of one particular color being invariably selected from the rest, even if great effort is required to reach it. Here, also, the will-power asserts itself. While the mother plays with her child, she accompanies the tossing, rolling, or bounding by songs adapted to the purpose, in which certain words are used describing the motion, as forward, backward, up, down, &c.

By and by, the child receives a second gift, consisting of a sphere, a cube, and a cylinder. This gift is connected with the preceding by the shape of the sphere, but differs from it in the shape of the cube and the cylinder, and the material of which all are made, viz.: wood.

Again the child compares. He sees the ball; it is destitute of the beautiful colors hitherto associated with the

shape. He grasps it; it resists the pressure of his hand. He looks at the cube, and becomes cognizant of corners and edges; at the cylinder, and gradually learns to see a connection between the two — the sharp edges of the cube, the round surface of the ball. By this gift the child sees also that the appearance of things often differs from the reality. This is shown by suspending the cube in various ways on a string, and causing it to revolve. If the string is attached to one corner when it is revolved, a double cone is seen; if from the centre of one surface, a cylinder. Thus the child has his first lesson in the necessity of personal investigation, and begins to become self-reliant, while, at the same time, he learns to found his judgment upon reason.

But the child is not satisfied with the whole of a thing. Witness the mutilated toys of the nursery. He wants to pull a thing apart, to learn the nature of its substance, and the manner in which the article is made, so that the divided object is called for after the undivided, not only by principle, but by the child himself. Destructiveness is only perverted constructiveness. In these two impulses, the *desire to know* and the *creative ability*, we see the nature of man. The instinctive desire to know reveals a nature higher than that of the mere animal, and leads to a knowledge of nature; but the creative ability raises him to the likeness of God himself, and he becomes — finitely — what God is infinitely, a creator. It is the duty of the educator to direct these impulses aright. The child wants material, solid objects, easily divided, and as easily re-united. Hence Froebel's third gift is a cube divided once in each dimension, making, in all, eight little cubes.

In using this gift, the box should be carefully removed in such a way that the unity of the cube shall not be disturbed. The child at once recognizes an old friend, though of somewhat increased size. In this, as in every gift, the first thing is examination of material, and comparison with gifts previously received, in order to ascertain the points of similarity

and difference. After looking at it as a whole, he should divide it into halves, quarters, and eighths, always restoring it to its original oneness after each process, that the impression of its unity may not be lost. In this way its divisibility is rendered more striking. After the gift has been considered as a unit, the child may begin to build with it. As the individual child represents the race, and as, in a primitive state of things, the untutored savage first begins to invent articles of use to him, and conducive to physical comfort, as, for instance, a rude hut to shelter him from the heat or the inclemency of the weather, so the child first builds articles that he sees in daily use, that minister to his physical welfare. These things Froebel calls forms of life or use.

In the second stage of development, imperfectly civilized men begin to apply their skill to the adornment of person or home—from the paint and feathers of the Indian to the profuse ornamentation of the nineteenth century belle. With a corresponding feeling, the child builds whatever seems beautiful to him; and here his imagination has full play, and from the flower of the field to the star glittering in the sky, everything is his to enjoy, and to re-produce, according to the measure of his skill. Such figures as these are, in the Kindergarten, called forms of beauty. After the manufacture of articles of utility and beauty, come the inventions of science, the practical out-growth of the inherent longing to search out the mysteries of the universe; to trace back the mighty river of Providence, bearing on its bosom its freight of human life and destiny, to its source among the hills of omnipotent love. And answering to this all-conquering impulse of heaven-seeking humanity, are the forms of knowledge, as Froebel calls them. These develop the ideas of number, size, geometrical form, &c.

By dividing and sub-dividing the cube, and placing the little cubes in various relations to each other, the child comes at last to know that, whatever the arrangement may be, the unit consists of the same proportion of parts, and that the

solid contents of different figures may be the same, though those figures may vary widely in form.

The fourth gift is a two-inch cube like the third, but divided into oblongs instead of cubes. The fifth gift is a progression of the third; a three-inch cube divided *twice* in each dimension, making, in all, twenty-seven small cubes, three of which are sub-divided diagonally into halves, and three into quarters.

The sixth gift is a progression of the fourth. It is a three-inch cube, containing twenty-seven oblongs of the same size as those in the fourth, eighteen of which are whole; six divided in the width, each into two cubes; and three by a lengthwise cut, each into two columns; altogether making thirty-six pieces.

The principle of using all these is the same as that employed in the third gift, though the forms of knowledge in the fifth and sixth extend into the region of higher mathematics, many years beyond the Kindergarten age.

The child at first builds from direction, always applying the law of opposites, and it is very interesting to watch the little faces as some familiar form develops before their eyes. It may be, perhaps, a flower-stand, and every eager little one is ready to tell of his mother's plants at home, and to examine with renewed attention the plants in the room, and the stand upon which they are placed.

The children are encouraged to talk freely — always, of course, at the right time — and are trained to express themselves correctly and elegantly.

After building from direction, they have, with every lesson, opportunity for free invention, and very marvellous similitudes the little creatures sometimes find.

Yet every attempt should be accepted, and if the teacher is patient in her search, when there seems to be no likeness to anything, she will generally find the child's idea based upon a truth that has escaped the blunted sensibilities of mature age.

The expression, "Forms of Beauty," of course suggests symmetry or harmony of proportion, and in building these forms the application of the term is justified by the frequency with which the children exclaim, "How pretty that is!" or, "Isn't that pretty?" &c.

That they are beautiful to the little ones was proved to Froebel by noticing the spontaneous plays of children.

The chief rule to be enforced is not to destroy the forms, but to change them into others. This is done by slight but orderly changes — always in accordance with the law of opposites — in the position of the blocks.

For instance, the fundamental figure may be a square, a triangle, a hexagon, or any other symmetrical figure, and on this centre the nature of the figure will, of course, depend. Each fundamental figure may be modified, but whatever mode of moving the blocks is adopted should be continued. As thus, if the change begins from the outside, it should be continued till the figure is completed. If from the inside, the same order should be repeated till a certain result is obtained.

The main objects in conducting a series are the promotion of orderly activity, and the preservation of symmetry. And this idea of symmetry soon becomes prominent in the child's mind, and he will not be satisfied with an irregular, disorderly arrangement.

Little children at first have a desire, after a form is built, to throw it down, but here applies the truth already stated, that destructiveness is only perverted constructiveness. After they once see that one form may be developed from another, they become so interested in what is coming next, that the impulse to throw down and destroy is lost in the stronger impulse of curiosity. Whatever form the child may build, whether from direction or by his own inventive faculties, is always made the subject of conversation, and the teacher should always endeavor to preserve, as far as possible, the child's individuality; only curbing, restraining,

or divesting when necessary, as the careful gardener seeks to develop his plant according to its particular nature, never thwarting, but pruning or guiding, if needful.

Geometry has a prominent place in Froebel's system, but it is to be remembered that it is *always in the concrete*—never in the abstract—and no one more than its great founder would have deplored an unequal development of the child's faculties. In the forms of use, constant opportunities occur for talk upon subjects that shall tend to deepen the child's religious impressions, and cultivate pure and sweet home affections. The instructor who should merely teach geometry by these gifts, though in ever so delightful a manner, would indeed feed the child upon chaff while his soul went hungering for the wasted wheat.

In building mother's chair; the sofa where father rests after his day of weariness; the school-house to which the big brother carries his huge pile of books; the church where the revered pastor makes Sunday seem more sacred, and the Divine Father nearer than the earthly one; the garden, where heavenly gifts take loveliest form and color, and tell the story so tenderly of blended power and love to the little ones (whose angels do always behold the face of their Father); what countless opportunities for cultivating "whatsoever things are pure and honest, and of good report."

After becoming familiar with a series of forms, the children are trained to direct the others in building; and this power of directing requires exact knowledge, based upon careful observation. It is impossible to direct well (and I think all teachers have learned this from experience) without a thorough knowledge of the subject in hand, and a careful consideration of clear, exact expressions. Yet little children, five years old, in the Kindergarten often give directions that, for clearness, directness, and propriety of terms, put older people to the blush.

In all the occupations of the Kindergarten, after the children have learned to do things from direction, they are en-

couraged to invent for themselves, and whatever lesson is conducted, it is never to be forgotten that the child's *three-fold relation* is to be always kept in mind — to nature, to man, and to God.

“Earth's crammed with heaven,
And every common bush afire with God:
But only he who *sees* takes off his shoes.
The rest sit round and pluck blackberries,
And daub their natural faces, unaware,
More and more from the first similitude.”

If one could see as the Master saw, who spake to man, in parables alone, the connection between the things that are made, and the spirit that informs the whole, what divine service were possible to mankind!

“Natural things,
And spiritual — who separates these two
In art, in morals, or the social drift,
Tears up the bond of nature and brings death;
Paints futile pictures; writes unreal verse;
Leads vulgar days; deals ignorantly with men;
Is wrong, in short, at all points.”

In building, it is to be impressed upon the child that he is in every case to use *all his material* — that each piece is an *essential* part of the whole.

Perhaps, following out this hint, one might conclude that in the realm of life every part of a whole is essential to that integer. One longs to know what was in Froebel's thought in connection with this. How he must have desired to impart a portion of his insight to his fellows, that they might see and know!

For us who are here to-day, to represent the system of Froebel, while we acknowledge, with deep appreciation and gratitude, the *quality* of the instruction we have received, we can but lament the shortness of the course, and hope that, though it is ended, it will prove to have been a seed planted in good ground, that has even now, perchance, a little root, from which some development may be expected.

“Flower from root,
And spiritual from natural, grade by grade,
In all our life.”

We believe in Froebel's system, thoroughly, because we think it is in accordance with nature, that can do no wrong; and if we prove but poor exponents,

“I,
Who love my art, would never wish it lower,
To suit my stature,”

but would continually cry, “What I know not, teach Thou me!”

One said, a few days ago, that if this system were adopted in our city, it would in many cases be merely a nursery for the neglected children of the poor. Is *that* anything against it? That the rich and cultivated need it and appreciate it in many instances, is proved in Boston to-day. But how much more the poor who must work for their daily bread!

Who need skill of hand, quickness of perception, holy and happy thoughts, if not the sons and daughters of toil? Is skilled labor so common, and are our prisons so few and unoccupied, that we can afford to let the children between the ages of three and five years, swarm our streets as they do, unwashed, unkempt, cared for by no man; learning, before their school-life *begins* even, the vilest corruption? There is nothing fanciful about this. I see it every day of my life, alas! with acute pain! “Take heed that ye despise not one of these little ones!” Let those who direct the building of State look to it that its *foundations* are secure.

“With noiseless sliding of stone to stone,
The mystic church of God has grown.”

And let us remember that this temple of Solomon, built with such wonderful skill that it has ever since been the symbol of the spiritual church, is still more truly the type of the “temple of God in man,” of which the Master spake, and that

"All are architects of fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best:
And what seems but idle show,
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not because no man sees
Such things will remain unseen.

In the elder days of art,
Builders wrought with great care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the place where gods may dwell
Beautiful, entire, and clean;

Else our lives are incomplete;
Working in these walls of time
Broken stair-ways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base,
And ascending, and secure,
Shall to-morrow find its place.

Thus alone can we attain
To those turrets where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

PLAY OF CHILDREN.

BY HENRIETTA NOA, OF THE MARY INSTITUTE, ST. LOUIS.

“Von Unbedeutenden bedeutet
Bedeutendes nicht viel;
Viel von Bedeutenden bedeutet
Ein unbedeutend Spiel.”

Fr. Ruckert.

Is the play of children not too important to be left unused, unnoticed, and unguided? If it is true that play, or the employment of his leisure, characterizes the grown-up and fully developed man, so that in the words of Schiller, “We shall never be mistaken if we look for his ideal of beauty in the same direction in which he satisfies his play-impulse,” why shall we not teach our children,—and do it in their tenderest age, when they are most unconscious of our designs,—to play, as the ripe artist does, with beauty; and, to use the same noble thinker’s formula, teach them “to *play* only with beauty,” as well as “to play with *beauty* alone”?

It is not merely our children, but all men, who must desist from perpetual work and learn to play; it is the stepping in of grown-up people to the circle of children at their play, which completes our natures, mutually. Age takes youth’s and childhood’s sweet blossoms to refresh that pining languor which work and suffering have brought on; and the child learns, unawares, the more elevated and earnest tone which the nobler forms of cultivated and experienced minds, chastened through suffering, press into their service and upon their imitative sympathy.

By all means, “let children play,” and *play with them!*

If, on finding and recognizing the laws which underlie play, the directing mind of the elder person wisely so disposes all as to strengthen the mind and health of the children, to render their disposition peaceful and harmonious, their character truthful, upright, frank, and strict in morals, yet loving and indulgent to others, whilst exacting towards themselves, what harm is thereby done? Nay, have we not rather reached an exceedingly welcome advance towards our

future aim, if elements are united for excellence, to be consolidated afterwards? It is not profitable to separate or even to distinguish true play from real, all-absorbing work, for each is the other, if each is really what it is called. The child, when hard at play, must exert all powers, mental and physical, to their full measure; the display of all our faculties at work is their play. Play is the free, unconstrained expression of our faculties, is an occupation of our choice, of which the success pleases us, and the failure does not discourage us. True play is recreation, joy, oblivion of ourselves, of all but the dreamy contentment of breathing and feeling. What is art, but the same thing? What is the art of life, but the same thing? What is Nature doing, in her influence on us, but the same thing? What is the work of leisure, of genius, but the same thing? Were not all discoveries and inventions made at a moment of play? Was not every sublime conception a dream, a play, a flash of the free, creative mind? Such play we mean when we join our children, and would rather gather them around us as Friedrich Froebel did, than leave them to their chance-play. Of such importance as we see, is play, that we wish to husband it, through as wise a system as any study given at our schools. Why at all separate and distinguish work and play? We wish to train the morals and keep and render more beautiful the body, whilst we train the intellect; and enlightenment does train the morals, and brighten the expression of the countenance, and improve the movement and carriage of the body, provided we do not forget to give some care and attention to the position and outward appearance of our pupils. Bodily exertion, which merely cultivates the muscles, is valueless; all the powers of soul and body, and above all, the vigorous play of the moral faculties, must at the same time be awakened. Nothing ought to be taught otherwise, than so as to engage the whole man, so that "the whole soul learns at once."* But "pushing" is wrong, and is the vice

* "So lernt mit Eins die ganze seele."—*Lessing*.

of modern teaching. We are to finish a given course of study at a given time; we get anxious to achieve this, and we press work forward which ought to go on as leisurely as time and tide go on. We should accomplish as much in kind and quality, were we less anxious as to the positive quantity. This free growth of the child is meant by Friedrich Froebel's system of gardening. He wanted to avoid the term "school," because he meant the children to be left free in their individuality and development, and would not tie and trim too much, as many of his unthinking followers have done.

A too vigorous system equally frightens from play and from work, and where we wish to gain so much, we surely should not frighten and fetter the free child. Therefore we play—that is all. His will is left free; but help is freely tendered, because enjoyment is the result of such tender. Of course, wisdom and genius, not merely the methods and system of a pedagogue, are required of a *playing* teacher, and he who has no calling for it should not undertake it. We have too often left in unskilful hands, and with uneducated persons, the child at his most plastic age. How absurd, to leave thus the most vigorous mental and physical impulse to chance! If there is anything bright and cheering to our life, it is the play with our children; if anything can give delight to a child, it is the interest his parent or friendly guide takes in his play and amusement. Let us work in Froebel's spirit, who wrote upon the entrance of his Garden: "Come, let us live for our children!"

We admit that there has been made of this well-inspired treatment of children, now and then, the most mechanical, mind-and-life-killing routine; this was done by uninspired pedants. To such, Froebel might say what J. J. Rousseau said to the father, who, presenting his son to him, told him: "My son has been brought up strictly in accordance with your methods as explained in 'Emile.'" "So much the worse for you and your son!" said Rousseau.

But is a thing not good because it may be abused? On the contrary, I hold with Niebuhr that "What cannot be abused is of no use."

An additional charm, nay, an essential need, is the amalgamation of play and work. If joy and pleasure result from it, recreation dwells in them. If they are absent, neither play nor work can prosper. Joy in work and play, the sensation of doing something with and for others, and of feeling one's growth (*sich werden fühlen*), trains morally and normally, and can never overstrain the power of will or attention. If we dispose the child to love what is right and good, the effort required for its performance becomes easy. But to do lovingly and easily a required task becomes a talent for it; and thus we form talent in early childhood by judicious play. The pleasure inherent in the normal exercise of our faculties, especially of those we possess in a high degree, will be seen to be paramount to the delight caused by the satisfaction of a longing desire, to the fulfilment of a fervent wish. The practical application of phrenology must aid to bring the time near, when each of us does (*teaches and learns*) what he would like best to do, and what—which is the same thing—he can do best. We want no urging to accomplish the bidding of an inward desire, and all direction which makes this desire clear to us, is a welcome, friendly power over us. Restraint and constraint are at an end. The efforts children make in the heat of play equal those so readily made by the rider on his hobby, who does not spare the spur.

Is it true that to live for others and to give them pleasure is no element in the play of a child? Is it not rather a great joy to the child to do something for those he loves? Does he not often ask: "Can you give me something to do?" and does he not draw into play such doing? In the Kindergarten the youngest child is able to prepare a handiwork of his own as a present to a parent or sister, such as a mat, a beaker, a picture-frame, &c.; and his joyous excitement while

at work, must be witnessed to be acknowledged, so constant and so inspiring to do his best it is. And play here calls in earnest meditation, which true play ought to promote. All original thoughts and conceptions, all flights of fancy, were born in play; both man and child must play, in order to create. In play, perfection and usefulness are sought with more constancy and yearning than in labor. In labor we try to satisfy others; in play our own ideality, a purifier and refiner of the utmost severity, presides; then nothing short of our own contentment and approval, nothing short of truth, and beauty, and perfection, can quiet and soothe the attentive soul. But the law and necessity of use and work must never hover *as the aim* before the mind. It is a disinterested devotion, everywhere, at all times, that must be the impulse. For its own sake an action should be achieved. Blessed is the child who is under such a wise direction and guidance that it does, joyfully and as in play, all that it has to do. A task imposed without consent from within is a gloomy raindrop without shine and cheering; but the sun upon it, and the right manner of looking at it, will change it into a brilliant diamond, or a many-colored prism, delighting the eye. It is possible to make, as the proverb says, a toil of pleasure; it is possible to turn even play into drudgery as easily as we may make work and duty the joyous goal towards which we dance and leap. Attraction is the law which brings affinity; the young are easily attracted, and most surely through play.

With regard to "destruction," as a necessary part of play, we must not forget that in modern times wiser, clearer views have taught us that construction is relative to destruction; that the latter is constantly and necessarily going on with the former, and furnishes aid and materials for it. If I want to build, I must kill the tree, and perhaps destroy a great deal of life and natural beauty; I must cut, and shape, and alter, and ruin a great deal, in order to get my object accomplished (a house and its surroundings, such as I

require). Every material of which I wish to make use, will have first to be tortured and cut into such form and shape as I want it. It was with philosophic sagacity that the great German phrenologist called the organ of "destructiveness" "activeness" (der Thatigkeitssinn). And the Americans have proved this problem, for they received into their free territories the most destructive elements of Europe, men of fierce passions, of murderous inclinations and deeds, and have earned blessings and progress from this; for these same men, when hewing down the wild forest, and constructing the first huts and houses of an inhabited place, found their fiendish energies directed into safe channels, and their laborious employment was a tribute of gratitude to this hospitable land; it also blended into pride and independence characters and lives which their native home and country had cast out as hurtful and thrown away as evil. Right direction and employment changes destructive energy into constructive power. Thus Goethe, who had a masterly mind for all principles and laws, whether of poetry, education, or universal nature, advises, with true artistic feeling and wisdom, the anatomist and student of medicine not to cut so much or merely the limbs of the human body to pieces, but to complete his study by forming arms and every part of the human frame, and also its interior, in faithful imitation of nature; a manikin, such as we now construct.

But forming and destroying, building and tearing down, are, as well as in nature, one and the same thing in the work of the man and the play of the child; we have no power to exclude either part. As in nature, life and death are blended with no change or rest, movement is play or is labor and, as in nature, we wish in education to prevent absolute stagnation. We wish to help our children to live and to forget themselves in existence; such oblivion is true life, is idleness, the *dolce far niente*, and yet is the heartiest work and play. If method has to be employed in order to bring about this great result, it has to be hidden and central

like the laws of the universe, never on the surface. This makes the difference of pedantry and education. The two are far removed from one another. When pedantry breathes on the young blossoms their fair bloom withers; it would be better to leave all to chance; but when, with creative touch, genius approaches, all the flowers in the garden of youth expand. A wise, inspired, loving flower-friend is what they need, with enough experience to lead and not impede them.

Him they welcome who spreads joy and activity abroad, and gives them their spring of strength and freshness. He elevates them, though he plays with them, to a noble height, and this is *education*. For nothing are living beings so grateful as for elevation.

BOOK NOTICES.

J. L. PETERS, 599 Broadway, New York, has just published, in a very small quarto of forty pages, *Plays for the Kindergarten*, as introduced in the gymnastic exercises of Mary Institute, St. Louis, Mo., by Miss Henrietta Noa; the music by Charles John Richter, and the directing words in both English and German. The price is 25 cents.

IN Miss Peabody's and Mrs. Horace Mann's *Kindergarten Guide*, published by J. W. Schermerhorn, 14 Bond Street, New York, are twelve plays set to Froebel's own music, together with two hymns; one being a metrical paraphrase of the Lord's prayer. The price is \$1.25.

These books can also be found in Boston, at Nathaniel C. Peabody's Homœopathic Pharmacy, 56 Beach Street.

The Nursery Department.

"My kind mother did me an altogether invaluable service. She taught me less indeed by word than act, and by daily reverent look and habitude, her own simple version of the Christian faith. My mother, with a true woman's heart, and fine, though uncultivated, sense, was — with strictest sense of

the word — religious! How instinctively the good grows and propagates itself, even among the weedy entanglements of evil! The highest whom I knew on earth, I have said, bowed down with awe unspeakable before a Higher in heaven. Such things, especially in infancy, reach inwards to the very core of our being; mysteriously does a Holy of Holies build itself into visibility in the mysterious depths; and Reverence, the divinest in man, springs forth undying from its mean envelopment of fear. Would'st thou rather be a peasant's son that knew, were it never so rudely, there was a God in heaven and in man, or a duke's son that only knew there were two and thirty quarters on the family coach?"—*Carlyle*.

[From Froebel's "Mutter-und-Kose Lieder."]

How blest the mother! striving, day by day,
To train her child by healthful, loving play;
Her happy face pours forth creative light,
Warming to life the human blossom bright;
Where'er the sun doth in full glory blaze,
There turns the flower to catch the living rays.

My baby! ope' thine eyes of azure deep,
That mother, through them, to thy heart may creep;
Thou quickenest all my joys with thy sweet smile,
Thy shocks of laughter weary thoughts beguile;
Give me thy rosy mouth, that mutual kiss
May seal thy mother's ever fresh'ning bliss;
Reach me thy hands, so fair, so soft, so round,
They clasp a chain with which my heart is bound;
Throw round my neck thy plump, caressing arms,
And mine shall fold my darling free from harms;
Plant firm thy feet upon thy mother's lap,
It shall support thee, save thee from mishap;
Repose in sleep upon thy mother's breast,
When tired of playfulness thou sink'st to rest;
Not food alone my darling seeks from me,
But, to his natural instincts true,
He seeks, if blindly, for soul-nurture too,
And feeds his heart upon my sympathy.

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Kindergarten Messenger.

A Monthly of 24 pages.

EDITED BY ELIZABETH P. PEABODY.

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WHAT SHOULD THE KINDERGARTNER KNOW AND BE?

BY MISS D. A. CURTIS.

(Read on occasion of her graduation from Miss Garland's Normal Training Class, May, 1873.)

WE look for fitness in any vocation in some degree, at least, and where is there greater need than in the education of little children? What are these little children? Men rule the destinies of nations, yet all men were little children once. A mighty power, yet to be wielded, lies in these tiny hands. Is it not, then, a responsible thing to undertake the guidance of these little ones? The child has a threefold nature to be developed—a physical, an intellectual, and a spiritual; and true education consists in the harmonious development of all three.

To supply the conditions of development systematically is the great secret of success in education. The Kindergarten furnishes the means to aid this threefold development as, we believe, no other system of education does in these early years; and it is the work of the kindergartner to guide and regulate the development, by giving direction to the impulses and activities of the child in the use of these means. To do this she must go out to meet the child with all the experiences of her threefold nature; her physical, her intellectual, her spiritual being. These are brought to bear upon the child in its impressible state. It is this impressibility and the lasting effects of influences at this early age

that make it so important that the impressions be such as will best aid the development. The child's world of experience has been very limited. He has not yet learned to discriminate in any great degree between the true and the false, the real and the unreal, but with the natural faith of childhood he looks up to his teacher and receives those lessons that are to so influence his after life. The germs of faculties within him — some partially developed, others yet dormant — need nourishment, need direction.

A true kindergartner should herself have been through the Kindergarten; but this is impossible at the present time, as the system is still new in this country, and we can only, profiting by the knowledge of our own deficiencies, strive to do for others what we feel was neglected in ourselves. One can never wholly make up for neglect in early education; whatever the later attainments, there remain defects either conscious to the individual or others, showing a want of harmony in development, and making the last possibility, the sad "might have been," more evident. Although the kindergartner may not be what she would wish, yet there is a standard below which she should not fall, and there is an ideal she should ever keep in view.

Physically, she should be able to take part in the plays of the children, throwing herself into them with something of the zest and joyousness of childhood, recognizing the full meaning and use of play in the work of development. She should be one with her children, a leader on whom they can rely.

A thorough elementary education is absolutely essential. A kindergartner must be able to use her mother tongue correctly, for the conversational element is the life of the Kindergarten, and unless the principles underlying it are understood and carried into practice by the teacher herself, how can she be a proper guide for the child? There is law underlying everything, in the use of words, as well as the use of tools. Are not words tools which we use for the ex-

pression of thought? Must we not use them with the same discrimination to give precision, beauty, harmony? The formation of language is a very important part of the Kindergarten work, for the child not only expresses his ideas by his mechanical creations, but also by words describing accurately the forms he produces, and the steps leading to those productions. Clear, well-defined descriptions should always be required. The child should also direct others in producing certain results. This exercise will give him a power of language such as many of us older children feel sadly the need of, and will be of incalculable benefit to him. How important, then, that the teacher herself understand the laws underlying the formation of language.

The idea that anyone with only an ordinary education, and, indeed, with almost no education at all, is able to teach little children, is, we trust, fast disappearing from the popular mind, as we know it has disappeared from, if it ever was in the minds of really intelligent persons.

But that the appreciation of well trained teachers for young children is not what it should be, is shown in the defects of our common-school system, which provides salaries for teachers in proportion to the grade of school taught. It is not many years (and without doubt is the same now in some places, though not in this city, it is true) since young inexperienced teachers of the lowest attainments were invariably given the lowest grades, and then worked their way up with proportionally increasing salaries, their vacant places to be supplied with a fresh lot of inexperienced ones. The teachers were promoted the same as children in schools, experimenting as they went along, on the young, impressible minds given to their charge. It may be said there must be a beginning to every experience, but let not that experience be obtained at the expense of these little ones. Let the standard be higher, and let those that cannot attain to it do something else better suited to their capacities. Let those that are thoroughly fitted for their work be given these trust

places; places as honorable as any, and with equal salaries. It is poor economy, to say the least, to cheat these young natures; it only makes harder work for other teachers, and impressions are received that can never be wholly eradicated.

What a beautiful thing it would be to see a child educated from the beginning up to maturer years just as he should be; but this we cannot expect with our frail natures. Though we may not attain perfection, we may reach after it.

No degree of attainment, no amount of high culture, is lost upon this tender age, so let no one think she knows too much to teach a child. There is *great* danger of knowing too little, no fear of knowing too much. Knowledge is gained by experience, so the greater experience one has had in the battles of mind and matter, the better would she be fitted for the work.

The occupations of the Kindergarten are such as require a mature mind to really appreciate them, to understand the underlying principles, and to present them to the child in a lawful manner.

It is essential for the kindergartner to have, at least, an elementary knowledge of Geometry, for its elements are taught by concrete forms throughout the occupations; thus making the consideration of it in the abstract, in later years, easy work compared with the usual experience. In the Kindergarten we never reach the abstract, but, beginning with the solid concrete form, gradually approach it. The kindergartner should also be familiar with Botany, for she not only has human plants to take care of, to watch their needs and peculiar individual traits and nourish them accordingly, but she has plants of the vegetable world which she gives to the child as his own, to learn about, watch and nourish, as she does the child himself. But she should never give him anything she does not thoroughly understand. These plants the children learn to love and consider as almost human, and they talk about their going to sleep, being thirsty, wanting the sun and the rain, as if they were senti-

ent beings. This is a very important part of their education, this observation of the processes of nature, the working of unseen forces, for it develops their spiritual being, and by it they are led up to the great, unseen Cause. All religion begins with natural religion.

It is important that the kindergartner also be familiar with Natural History, with the mineral world, and, indeed, with all natural science, for what does she not need to know to aid her in her object lessons? She must strive to make the child familiar with all nature surrounding him, as well as with the mechanical works of man, which he tries himself to make in miniature with his building material.

Some voice for song, and ear for rhythm, are essential to lead the children in the airs that accompany all their movement plays, but if a fine voice be added with an appreciation of the poetry of rhythmical motion, how much more inspiring to the children, how much more heartily will they enter into the play, catching the tone of their leader.

There should also be a thorough knowledge of linear drawing, for though Froebel's system rests upon the combination of a few simple elements, yet the teacher's individuality has scope, and should be exercised. Anything added to the knowledge of linear drawing is not lost.

The inventive faculty of the teacher is constantly called into exercise, in guiding and interesting the child in his work, and in endeavoring to draw out his creative ability, and is therefore a necessary aid.

There cannot be too much study, familiarity with both the works of nature and the works of art. General culture cannot be over estimated. It will give a refinement of manner, of tone, as well as intelligence, so much to be desired in the kindergartner, and we must never forget how easily the child acquires the manners and tones of those in charge of it. Hence the deprecated custom of leaving children so much in charge of ignorant servants whose expressions and manners they so readily catch, making a counter influence for the kindergartner which it is hard to overcome.

Skilfulness of hand and a correct eye for form in all the work, especially modelling, are much to be desired, and to a certain extent are really necessary. Habits of neatness and order, it is scarcely necessary to say, are expected in the Kindergarten.

She must be an example to the children in all of these things out of respect to them, if from nothing else. "Take heed that ye offend not one of these little ones."

What the kindergartner should be, though considered last, is really first in importance. One has said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." The kindergartner should seek to have this same childlike spirit, and learn of those whom she is endeavoring to teach. Where can she go for lessons of greater purity, guilelessness, than to childhood, taking the child Christ as the type. Let her humble herself as a little child, seeing her shortcomings, and look to a higher than human power for strength and guidance. The true kindergartner will rise to her daily work among the tender plants with the prayerful thought:

"Up to me sweet childhood looketh,
Heart, and mind, and soul awake,
Teach me of Thy ways, O Father,
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise Thee
Whereso'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of Thee.

Father, order all my footsteps;
So direct my daily way,
That, in following me, the children
May not go astray.

Let Thy holy counsel lead me ;
Let Thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For His word's sake, unforget,
'Let the little ones come to me,
And forbid them not.'

COMMAND OF LANGUAGE TO BE GAINED IN KINDERGARTEN.

MANY very kind things have been said to me, with respect to the MESSENGER; but it is also true, that the variety of suggestions made to me is rather bewildering, since I have a strong desire to meet all wishes and demands. I admit that the Nursery Department in the later numbers has been rather meagre; but I hope somewhat to compensate in this one by giving the translation of two of the notes of Froebel, upon the vignettes of the Mutter und Kose Lieder.

The kindergartner mediates between the nursery and the school; but it is seldom that children are brought to the Kindergarten perfectly well prepared by the nursery, and therefore the kindergartner needs to acquaint herself with the mother's special vocation and duty, in order to repair the deficiencies of the nursery in the Kindergarten. A perfect mother's nursery would turn out the children with power to express their little life in words transparent with their feelings and fancies. It is natural for children to talk as soon as they get command of their organs; and that they get command of their organs at all so early as they do, shows how strong is the impulse of human communication. Indeed, communication in words is the the element of the human intellect. The impossibility of it between men and brute animals differences brute from human life. There is not such difference of life between man and God, as between brute and man; because nature, of which language is the echo, is truly a word that God speaks to man. The Word was

in the beginning, identified with the Being of God, and spoken to man by things, though his darkness comprehended it not till it was made flesh and dwelt among us, speaking with all human organs.

Imagination is baffled in endeavoring to conceive how human communication began; we see how it begins *now* with every individual, by the help of the mother, and those who supply the mother's place. The articulate words are defined to the child by gestures, and expression of face, and modulation of tones; and the play of the organs of speech may be analyzed into symbolization of the moving or dead phenomena, by motions of lips and tongue against the palate and the teeth, while the inward and causal is expressed by the motions of the throat modifying the breath as it comes up from the centre of life and the source of energy. But the child learns words empirically at first; it is an enjoyment reserved for the adult mind to appreciate scientifically the symbolization involved in single words. In teaching children language, as well as everything else, we must be careful to give them — not scientific process — but the result of science. The mother and kindergartner cannot themselves know too much about language; and a part of the qualification for the care of children in the nursery and Kindergarten is elegance of expression; for this reason, Miss Garland, in examining candidates for her training school, requires proof of the not very common power to read, speak, and write good English.

This power is often attained almost insensibly by being brought up in good society, which may generally be found in New England, wherever the Bible (which in our translation is "a well of English undefiled") is intelligently and enthusiastically — not fanatically and superstitiously — read.

But where the companionship has been coarse, irreligious, and illiterate, scientific study of language is more or less indispensable; and in America, where the educated and uneducated are so mixed in all companies, there must be school

discipline in grammar, logic, and composition, if we would be sure not to intellectually demoralize children with our inaccurate use of words.

And this brings me naturally to another subject, upon which I have had several letters, asking me whether children in the Kindergarten should be taught by Germans? There is no question with respect to such exceptional instances as Miss Alma Kriege and Mrs. Kraus Boelte; the former born in America, and beginning life with talking English; and the latter having lived and taught so many years in England; besides that they both had thorough school training in English. But in several instances German kindergartners have been imported. It is my firm conviction that instead of importing kindergartners, we must educate for the art Americans, who can speak to children in the language of their mothers. For the work to be done in the Kindergarten is the formation of the understanding, and the inspiration of the heart; and the most important thing is that there should be no confusion or ambiguity of thought. Clear, definite ideas, and unity of word and thought are important to ensure truthfulness of character, veracity of speech, and sweetness of temper. If children are begun with aright in this respect, they will go on right of themselves afterwards, for they will know when words are used that convey no meaning to them, and will be themselves fluent enough to ask their meaning; or will show by their uneasy and dissatisfied manner, that you are "darkening counsel with words without knowledge." In the German-American Kindergartens, both languages are used indifferently, and the German teachers defend the practice. But though children may begin to learn another language immediately after they leave Kindergarten, I feel very clear that it is best that while they are yet in it they should learn to think only in one, and that be the language which they speak at home and with their mothers. It is much to learn to think in one language. This does not preclude learning the words of a song in

another tongue, which may serve to keep their organs of pronunciation flexible and capable.

Another question, often asked me, respects the time for learning to read. Professor Monroe says in his *Second Reader*, just published, "A child who cannot talk intelligently cannot read intelligently,"—nor *intelligibly*, he might have added; and here is suggested a sufficient reason why reading should not be taught to children before there has been given something like a rounded development of their nature by talking with them. To be able to talk is necessary to the understanding of the written speech of others. But words cannot be used intelligently by children or anybody else, unless they are seen in their relation to things as they stand in the order of nature. When children are merely impressed with particulars, they ejaculate, they do not talk. It is only when things are regarded by them in relation with themselves that there is consecutive thinking and they begin to make sentences. Now the Kindergarten method of setting children to work to produce objective effects by movements and manipulations directed to some attainable end, produces real thinking, or the act of the understanding. Thinking (appreciating things) develops the mind, in short.

But between being impressed by things and understanding nature, there is possible another activity, which we call fancy,—the action of the will among impressions in a wild, lawless way,—which is, however, a witness to the fact that the personal soul is pre-existent to the understanding of nature, and has a communion of sovereignty with the Author of nature. The effects of the play of fancy are combinations of sensuous images that give a certain pleasure, because they make us fully conscious of this inherent sovereignty. Children often do things merely because they *can*. This explains the mischief and destruction they are liable to do quite innocently, when they have not been taught how to use their faculties constructively. Fancy is a corresponding work done in the sphere of impressions, which they combine gro-

tesquely, because they *can*, and enjoy the contrast of what they fancy with what really is in nature. But the pleasure of fanciful creation soon exhausts itself, unless alternated with acts of the understanding. To think nature, affords new materials for fancy, freshly given by God, as it were; and by and by the laws that underlie the universe rule the play of fancy, which rises into imagination, which is a more substantial image of the creative power of God. Fancy is an act of the mind below thinking; Imagination is an act of the mind above thinking. Children are generally fanciful, especially if left to themselves, but this lawless activity of mind may become a disease. Robustness of mental power comes from the thinking for which there must be the intervention of an educator, who, knowing nature in an orderly manner, can present it in objective order, as the kindergartner does in the occupations and plays. The greater the imaginative impulse in the child, the more important it is that he learn to appreciate the beauties and forms of nature, and that the words that he uses become indissolubly united to the natural objects which give them significance. For it is not the office of *nature* to deaden the imagination, but to feed and train it; inasmuch as nature is symbolical of that wisdom whose only personal expression is the act of creation, of which imagination is the human form.

The highest imagination is best trained, therefore, by the orderly study of nature, which objective work always involves, and which artistic work requires. That imagination disdains the fetters of experience, and has peculiar delight in *impossible* combinations, is a witness — if not a proof — that the human being partakes of that Ineffable Spirit who created nature. As the command in Genesis intimates, Man is to have dominion over everything that God has made — if we *except his fellow man*, with whom he is to have fellowship rather — and be dominated only by God, who is the Love that “taketh captivity captive,” and “casting out fear,” gives perfect freedom, with the power of “preferring one another in love.”

LETTER FROM MRS. EMMA WHIPPLE.

MY DEAR MISS PEABODY. — I have just been reading the September number of the KINDERGARTEN MESSENGER, with a renewed conviction of the need of such a magazine. People are getting more familiar with the name of Kindergarten, but there is a great want of real understanding of the principles on which Froebel's system is founded. The article by Mrs. Ploedterll especially interested me, for it recalled one of Mrs. Kriege's lectures to her class, in which she described one of the methods by which Froebel's ideas were put into practice in some parts of Germany, and which I think might with great advantage to both mothers and children be introduced into our own country, especially in neighborhoods where families are too few in number to allow a teacher to be supported. If in such neighborhoods, or in cities or towns where a number of little children of an age too tender to be sent to any school, even a true Kindergarten, could be conveniently collected at the houses of each mother in *turn*, each mother having previously been instructed by a trained teacher in the nursery art of Froebel, and the presentation and manipulation of *some* of the "occupations," there would be a real benefit to both the mothers and the children. In such a union of mothers each mother should prepare herself to instruct in her turn all the children of the neighborhood, thereby becoming intimately acquainted with all the children, and in so doing she would be enabled to deal more wisely and justly with her own little ones. It is not uncommon to hear a mother excuse some fault or exalt some good trait in her own child, which a wider knowledge and careful study of children would teach her was not peculiar to her own child, but belonging to childhood; showing that her child needed no special indulgence. Many traits, which become in after life disagreeable idiosyncrasies, would be effaced or counteracted

by such social training from the earliest years; and the healthful development of the social nature would gently and gradually prepare the little ones, where true Kindergartens do not exist, for the primary schools. I am sure from my own knowledge and acquaintance with mothers, that a large proportion of them are deeply interested to know of anything which will help them to develop their children in the best way; and if such unions of mothers in the country neighborhoods could be formed, as you suggested in your general letter, where they would meet to read and think about the articles contained in the MESSENGER and Mrs. Kriege's "Child," at the same time calling to their aid when possible a trained kindergartner to illustrate the *methods* of procedure, there would grow up in various parts of our country an earnest call for true Kindergartens, which would compel school committees to look into the matter. It seems to me that a kindergartner heartily in earnest about this matter, could do great service to the mothers and children of neighborhoods where several young children are to be found, by holding herself in readiness to answer occasional calls for such advice and enlightenment of mothers, and giving instruction in the use of *some* of the gifts. Sewing, weaving, drawing and some others are easily adapted to home use. If a comparison of the results of such efforts could be made at certain periods, how it would stimulate the mothers, and also the children, to invent new forms. I wish any word of mine *could* turn the scale in any young woman's mind, who is hesitating whether or not to go to one of the training schools that you mention as soon to be opened. To any young woman of means and leisure, such a training offers a mode of usefulness to any child or children who may at any period of her life come under her influence; and how multiform are the occasions and circumstances of all women's lives in which the happiness and training of children becomes the nearest duty.

The Nursery Department.

WE are urged by a correspondent to print the whole translation of "Froebel's Mutter und Kose Lieder," together with the appendix, in which he gives hints for conversations in the nursery upon the pictures that accompany the songs. But it would take more than a year to print the appendix alone; and we hope that by another year the book itself, with the plates, may be in the hands of the public. Meanwhile we will begin to-day to give some extracts.

The education of the mother was the first object with Froebel; that is, he wished to raise the instinctive mother into the thoughtful mother. For it is the connection of instinct with thought (love with wisdom) that alone deserves the name of spirituality. He, therefore, both in the first songs and in the first addresses to the mother, in the appendix to the songs, calls upon her to observe her own emotions, and follow them out into their bearings and significance, in the faith that thus she shall seize the divine idea, so that she may act not as a mere creature of instinct, but as a spirit of reason. Nothing short of reason is worthy the name of inspiration, though this word is often profaned by making it synonymous with passionate impulse. The truth is that passionate impulse and sensuous impressions of nature are the two contrasts given in consciousness, which are to be connected by *thought*, the act of reason. The very word ratio implies that there has been comparison. When we say *I think*, we imply the act of reason connecting the absolute contrasts of nature and spirit, which connection moves to action. An action is correctly said to be *inspired* when it is the consequence of this connection having been made in the depths of consciousness; such action is causal or inventive, the connection being so intimate as to be a combination analogous to the chemical one resulting in a *third*, which has powers not possessed by either of the elements, when left isolated. It is because only the thoughtful mother of sensi-

bility can be properly called *inspired*, that Froebel would lead her *to think*.

(Froebel's note on the Vignette of the "Mutter und Kose Lieder." p. 5.)

"ABSORBED in contemplation, and penetrated by the feeling that in the child sent to thee by the Father of all living, as a revelation of His own Being, has been confided to thee a being complete in itself, for thee to nurture and watch over—let thy glances, O happy mother, rest upon him as a great gift of God! The hope that this being—in his manifold powers, peculiarities, and individuality—will reflect thine own being, thrills through thy heart, and fills thee with joy.

"In watching the many-sided development of the child's character, thou wilt see constantly arising therein endless varieties and contradictions; let these, O mother, be a source of happiness to thee, since they are proofs of the rich life that is within him, and that will have vent. Thou mayest be sure that under thy loving and watchful eye they will one day sink into their legitimate places, and go to form a noble and harmonious whole.

"Time and thy care, O mother, must reconcile these opposing qualities of his soul. Thou seest how the vigor of his body, the mobility of his limbs, and the activity of his soul, all work together for the same end, namely, the formation of an harmonious or many-sided existence, the realization of a distinct individuality, which communicates of itself to the world without, and receives impressions therefrom in return, just as a healthy tree absorbs the different elements of earth, water, air, and light, perpetually renewing by their means its own inner life, and bringing forth branches, leaves, and fruit in return.

"This consciousness of the harmony of the nature, this power of assimilating, as it were, the external life with the internal, the life of the body with the life of the soul, we call spirit.

“Feeling, perception, sensation, consciousness, being, life, soul, these many different, nay sometimes opposing elements, will at length, by a judicious care and treatment of thy child, be blended together in his spirit and will rejoice thee, O watchful mother, as being in some measure a reproduction of thine own. So whilst thou art tending and nurturing thy child, and leading him step by step up the ladder of life, thou wilt become convinced, as he is, of the grand scheme of unity which governs, not only each human being, but also the whole system of nature; and wilt recognize with a thrill of joy unspeakable, that thy darling’s life is a spark of God’s life, and recognize progressively in all things living, a revelation of the living God.

“Therefore, in consideration of this close and intimate union between thy child and the great Father, thy highest earthly joy should be to train him up in the love and fear of God, his maker and the preserver of all things.

“But how is this to be done? thou wilt ask. The answer, O mother, is written on thy heart, and speaks unconsciously in all thy simple motherly ways. ‘How otherwise than by tending and watching over his character in its manifold developments, the vigor of his mind and body, his individual life, and above all, his relations with thyself?’ Thou art right, O watchful, thoughtful mother! It is thy duty to observe, not only the workings of his inner life, but the bearing of external events and circumstances upon that life. His body is closely allied with the dust of the ground; his limbs are his means of communication with surrounding objects; and his mind wanders not alone through the world of thought, —his growing individuality, his dawning consciousness, his awakening spirit, binds him with all which has form, or reveals itself as life! Nay, the link has already been formed which unites him with heaven as well as earth. Let it be thy care, O mother, to strengthen and cement these bonds of union!

“But in what manner are revealed to thee, not only the

varieties and contradictions of thy child's being, but also its unity? No otherwise than they are revealed in *all* life, whether of human beings, or of the animal and vegetable worlds.

"As the seed-corn, so the egg; as the feeling, so the thought; from the uncertain will one day be developed the certain; and so, O mother, does the life of thy child at first appear a void to thee. But from this uncertain void will spring the certain fulness of life, as the green blade springs from the seed, or the bird from the fragile egg. If thou wishest to procure this fulness of life for thy child, cherish in him to the utmost extent, an interest in all that the life around him can receive or offer; just as young plants or animals are sensitive to the slightest changes in light or warmth, and to the lightest impressions from surrounding objects. All noble raptures and emotions are closely related to this sensitiveness, just as in nature, the tenderest plant and the youngest animal is irritated by the smallest change of circumstances, or calmed by the softest touch.

"Although this sensitiveness often brings with it pain and grief to himself, as well as to thee, yet let it not alarm thee for his future development, for that will not be impeded any more than the growth of the young plant or animal is impeded by the timid shrinking of its first tender leaves.

"But that which will cause him the greatest pain and sorrow throughout life is the incessant craving after the free legitimate development of his being, which manifests itself on all occasions, whether in his general activity, or in the special activity of his mind or limbs, and which will give rise to trouble and misunderstanding, however pure may be its cause.

"Thus, step by step, he will proceed, from the strengthening of mind and body to their proper use; from the perception of objects to the understanding of them; from idle gazing to resolute contemplation; from the forming of isolated

thoughts to the binding of them together into a great and useful whole.

“Therefore must thou lead thy child from the object to its representation; from the representation to its ideal. Thus the imagination is to be developed; and later thy child, ripened by culture and education, will look back upon this portion of his life as only part of one great whole; as a small fraction of his family, of his country, of humanity, and the vast work of God in all and through all. Life will be to him a condition of union with nature, mankind, and God; of deepest peace and joy. Then thy desires, loving mother, for the child whom thou didst cherish and nurture from the hour of his birth, will be fulfilled.”

(Froebel's note on the Vignette of p. 7.)

“WHAT is it, O tender mother, that warms and cheers thee, that floods thy whole being with a radiant glow, at the sight of thy beloved child reposing on thy breast? What is it that lends to thy smallest services rendered to him, such meaning and importance; what teaches thee to fulfil with such affectionate care the most common and uninteresting duties; what gives thee tranquillity, thoughtfulness, endurance, good temper, devotion, even during the passages in thy child's life which cause thee most sorrow and uneasiness?

“It is that thou regardest the most trivial things, order, food, cleanliness, or whatever it may be, not as isolated cases, but in connection with the great harmony of existence; it is that, while watching over each little incident of his life, thou also lookest beyond to the gradual development of his character; it is that, in the present, thou canst behold the future.

“This looking forward it is which gives to thy life and work all the above-named rich gifts and lofty qualities. From the experience of thy own life and progress thou mayest learn that, if thou wouldst aid thy beloved child to come to a decision respecting his future life and occupations, and worthily

to perform the part that he is called upon to play, just as thou thyself fulfilled with dignity thy wifely and motherly duties, thou must teach him early to regard his life as a whole, wherein the smallest incident has its meaning and its importance in developing his character, and determining the course of his future existence. Then will his being, at each step of its progress, offer to the view, though in a lesser degree, the same high qualities which should adorn thee in thine own state of life. For what a want do we, O mother, too often feel in later life, because we, as children, have cast aside this contemplation of small incidents in their bearing on our lives, or have acquired the habit too late, at least, when the fairest and brightest portion of our existence on earth has passed away forever.

“The union and sympathy between mother and child should be the sweetest recollection of our lives; but where are the infinite variety of signs and tokens by which maternal love used to tend and nurture us? Alas! they are sunk in the sea of oblivion, and yet they are the waves which once were to float our frail bark in safety down the stream of life to the quiet haven—nay, they would have done so, had we but recognized or held them fast.

“To lend a helping hand in this holding fast of the first life of childhood in the earliest period of his being, not only as the first period of development for his whole future life, but for the recognition, full and complete, of the aims and the spirit with which thou, O mother, didst watch over and superintend this development,—have these ‘Children’s Songs’ been written; receive them, ye mothers, kindly and indulgently; criticise not too minutely the art of the representations; they are the first attempts with such an aim, and in such a spirit; they must necessarily be imperfect, but they may help to make clear to you what your loving hearts have already shown you, though dimly and indistinctly. If you are conscious of this, you will quickly learn to overlook

their imperfections; and certainly your children, for whom they were written, will do so.

“And if these rhymes and pictures make you more heedful of the present and more hopeful for the future, let them be also to your children, in later years, like a magic mirror, in which they may see all their childish thoughts and associations, and regard them, not as so much infantine folly, but as the seed from which their future life was to spring.

“A mother’s nurture and caressing,
Her earliest game, her simplest rhyme,
Shall be to them a life-long blessing,
Undimmed by years of fleeting time.

“Is not this, dear mother, the case with the feeling which thy first-born and every succeeding infant awakened within thee, whilst contemplating the first tender stirrings of life in him, as he lay on thy lap or in thy arms? Are not these feelings, which lead thee gently and yet urgently to care for and watch over thy child, worthy of thine attention; not only for the welfare of thy child, but also for thine own happiness and peace of mind? Do they not require such attention? Should these feelings be only passing? Were they not feelings of unspeakable happiness, nay, even of blessedness, which thrilled through thee, and exalted thee to a more lofty existence, of which even thine outward appearance bore the impress? Who that saw thee could mistake it?

“But how could this consciousness of having given life and being to a little child, how could thy contemplation of that child, work such wonders? How, but because thou sawest in him something beyond the ordinary life of the body, something that spoke of the existence of a human soul.

“But, mother, is it not also true, that soon the cares for the bodily welfare of this gift of God cause these feelings even more and more to shrink into the background, to grow cold, nay, too often to die out altogether? Should this be so? Are those sensations only the sweet and pure recompense for

the anguish which gave an earthly existence to this gift of heaven; or should they not rather accompany thy child throughout his whole life, or at least that portion of it when, not yet capable of acting for himself, he is still dependent on thy fostering care? I think they should, and I will show thee what I mean by drawing for thee a true and faithful picture from real life.

“When I was a boy, with a continually increasing love of nature, I discovered under a white-rose hedge in my father’s garden a small, almost imperceptible, five-petalled red flower with five golden dots in the middle. It was a simple child of nature, and a hundred more beautiful flowers bloomed in the garden all around, tended by my father’s careful hand, while it fell to the lot of this one to blossom unheeded in this sheltered spot. Yet it was this little flower which attracted my attention more than all the rest, for when I looked into its cup and between its golden stars, I imagined myself to be gazing into an unfathomable depth; long, long did I, through months and years, whenever the flower was in blossom, thus gaze into the cup; it seemed always to wish to say something to me, but I could never understand it; still I was never tired of looking into the flower, for I thought, ‘Some day I shall surely understand what it means to say to me.’

“See now, dear mother, with such love, such longing, such yearning, dost thou gaze upon the intelligent countenance, into the deep clear eyes of thy child, who blooms as a flower under thy care; thou also desirest to see something—yea, heaven itself—in that face.

“My gazing into the flower is like thy gazing upon thy child, and so I think that I understand thee, and thou me. But the truest affection of our hearts is the only bond of union between us.

“By and by the boy wandered from his father’s house, left the pleasant garden, and the flower was forgotten. But think what joy was his when, as a youth more conversant

with nature's ways, he found it again; he found it in company with the hazel-bush, also associated with all his earliest recollections, and gazed upon it again with the same love as before, with the same yearning; but it now spoke to him of the mystery of Being; and the secret law of development was made clear to him — yet, alas! once more it sank and disappeared in the all-engulfing stream of life.

“At last, when I became a man, working at the business of my calling, I met with the flower again. What that tiny blossom had dimly foreshadowed to me, I had now discovered in trees, ten, a hundred, or a thousand years old; — an emblem of the separation between good and evil, right and wrong, false and true. Now I know, after the lapse of fifty years, why, as a dreamy boy, I gazed into the depths of the flower, and that the genius of my life allowed me to see in it the depth, the laws, the signification of life. Behold, mother, what I thus dreaming saw, thou mayest see in reality in thy beloved child. Wilt thou also let more than fifty years slip away before thou understandest clearly what this being has to tell thee of itself, or of life in general? For when life has almost passed away, what can it profit thee and him to know at last the truth? What is the lesson of the longing gaze into the flower's cup and the child's clear eyes? ‘The unfolding of blossoms of tree, of human-being, is only the first condition of being; and the power of developing into perfect manhood lies as distinctly marked out in the form and linaments of the infant, as may be traced in the first shooting of the flower, of the tree, — the power of developing into a full grown flower and a perfect tree.’ It is consciousness, O mother, of the PERFECTABILITY of this thy child, which thrills thy heart with rapturous emotion. But what is this free and unrepressed human existence of which thou already seest the promise in him? See, mother, thy child, being a child of man, is destined to live in the past and the future, as well as in the present; for a heaven of the past he brings with him at the dawn of his being; a heaven

of the present he secures to thee by his existence ; and a heaven of the future he contains within himself. Behold, then, mother, this threefold heaven which thou bearest within thyself, thy child presents still more clearly to thee.

“ The beast lives only in the present ; he knows neither past nor future in their full extent. The glance into the future, the heaven of the future, is hope ; the heaven of the present, the consciousness of the inward harmony of all life, pain as well as joy, opens love to our vision, and faith gladdens our gaze back on the past. For, O mother ! mother ! what soul would not be filled with the most unmovable faith, with a faith firm as heaven itself in all that is good, true, holy, human, and divine, in looking back with unclosed vision up the long vista of the past ? And where is the man in whose spirit such a glance into the events of the past is not a glance of faith and of truth ? And is it not the spirit of truth which leads to a pure and real life ? See then, mother, these centres of our highest and holiest existence, the present, the past, and the future ; these three genii of human life, faith, love, and hope, how brightly they greet thee in the countenance of thy child. The consciousness that in thy child lie already concealed the germs of these fairest flowers of humanity, fills thy heart with rapture, O mother, at the sight of thy first-born, and of every succeeding infant.

“ Cherish this consciousness, mother ; for thou knowest that through it thou dost unite thy child’s threefold existence with the source of all-light, all-love, and all-life, God !

“ Truth, life, and light,
Chase the shadows of night ;
Faith, hope, and love
Open the heavens above.”

N.B.—Answer to Mrs. Whipple’s letter has been unavoidably crowded out of this number, but will appear in the December number, together with a notice of W. Hailman’s “ Kindergarten Culture.”

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IMPORTANT NOTICE TO SUBSCRIBERS.

THE hope I expressed in my May and June numbers has not been disappointed, and the number of my subscribers, growing every week, has enabled me to complete the proposed experiment with this number, paying all expenses for the year 1873, but with no surplus. Yet, although another year, in which I shall print twelve numbers, will cost a third more, I conclude to go on still, in faith of success. For new subscribers come every day, and nearly every subscriber becomes a self-constituted agent to send me other subscribers. I am encouraged by the fact that my paper has grown thus far by its own agency, for there has been no canvassing. It is true that seven persons, most of them previously strangers to me, have paid for ninety-two sets of MESSENGERS to be sent to friends by way of advertisement, in the hope that the subscriptions would be renewed another year. On this account, therefore, I take the liberty to beg that all who do mean to subscribe in January, will immediately let me know, sending the advanced pay of one dollar, with the postage — twelve cents for American subscribers, twenty-four cents for English subscribers. (For a club of English friends of the cause have subscribed, and sent me their names and a five pound note, to pay for their first year. I will, however, in the January number, if not in this, designate some person in England, to whom payments may be made and money sent

hereafter, as it is so difficult to transmit sums less than five pounds across the ocean. The charge to English subscribers will be five shillings, including postage.) I send bills with this number to some American subscribers who have not paid for the past year, and it may be that in some instances those who did not wish to subscribe will receive them — for there have been some few MESSENGERS sent back, but with no post-mark or other indication by which the persons who returned them could be known to me — they will, therefore, pardon the seeming intrusion of the bill.

The matter, during the succeeding year, will include fewer general statements, and less defence of the method. My purpose in giving the papers read by the young ladies at their graduation, is to show the public that trained kindergartners have definite ideas and well considered methods; and to enable parents, in the first place, to discriminate them from the many keepers of infant schools who have assumed the name of Kindergarten for their own pecuniary advantage, which they are the more apt to do the less they know of the principles of Froebel; and, in the second place, to give them confidence in the real kindergartner, and not oblige her to force the children to manifestations undesirable, because premature. True culture is a growth for a time *out of sight*, striking root. Sometimes immediate effects are seen; sometimes they appear slowly. Little children will often, at first, do nothing but look on. If they do look on with interest, the kindergartner is justified, and will find by and by that there will be a sudden outburst of expression and work. I was much in a Kindergarten last spring, when a bright little boy of four came, very wilful, and determined not to do anything. He laid down on a bench and gazed on the children at their work and play every day for a fortnight, more and more attentive; at the end of that time he manifested desire to join the others at their work and play, and entered into everything intelligently. In the public Kindergarten of Boston, a child of three looked

on all the last season, and the judicious teacher allowed it, as the child did nothing wrong, and was evidently interested. She was satisfied because he was so attentive, and spoke at home of what was done. This year he began intelligently and industriously doing everything with the others. The different classes of children — the predominately perceptive and the predominately reflective — will manifest themselves differently. The kindergartner must treat each child according to the law of its kind. It is sometimes important not to interrupt their inward processes. A kindergartner is not fit for her business who does not understand how to discriminate the repose of attention and reflection from the passivity of indolence and stupidity. In an adequate training school the teacher will lead her pupils to read these living pages of the book of nature. Training does not consist merely or chiefly in learning the processes of art, or the qualities of things to be taught; but in analyzing mental processes and appreciating mental, moral, and æsthetic facts of the child's consciousness.

Thus, it is a peculiar gift and art to train teachers. Not every good practical kindergartner can do it. And, *vice versa*, the Baroness Marenholtz, who is unrivalled in her power of training kindergartners, says she could not keep a Kindergarten herself. She knows how childhood should be addressed, but in her own case can more readily address the adult mind, which demands another kind of illustration.

Mrs. Kriege gave to but one of all the pupils she has taught in this country, a certificate to teach teachers, and that was to Miss Garland, who was already matured and cultivated in the science of education, and had had long practice in teaching young ladies.

Mrs. Kraus Boelte, who gave to Miss Blow a full certificate as kindergartner, after she had studied in her Kindergarten a year, receiving all the time private lessons in the theory, did not give her, nor did Miss Blow ask a certificate for training teachers. Yet Miss Blow was rarely gifted and

cultivated. But both felt that study of the living page of childhood, in the experience of teaching Kindergarten, was a necessary preliminary of the power to communicate the science and art to another.

It may be well for me to add in this place that Mrs. Kriege thinks I gave the false impression, in one of my earlier MESSENGERS, of her idea with respect to the training for keeping Kindergartens, merely by saying that her training term was only five months. She says it was always six months; and I can testify that she always declared it was too short a time, especially for such pupils as she generally had, who were not sufficiently matured and cultivated, nor experienced in mental and moral analyses, to begin. But the six months was a concession to American impatience at a moment when it was necessary to make a beginning. Yet it may be long enough for such pupils as are well cultivated when they enter, and Mrs. Kriege enjoined on Miss Garland not to receive into her class any except those who could bear examination, and these only on probation for a month.

It is better for the reform to begin thoroughly, even if the Kindergartens are kept back a decade. Indeed, it cannot begin otherwise. It will not do for these young prophets to run before they are sent, that is, before they are qualified. In fact, it is but a delusion and a snare, and forecloses opportunity for the true thing. Mrs. Kriege's rigidity of principle on this point sometimes exposed her to the charge of being ungenial.

But I am wandering, perhaps, from the purely business character of this notice. I will only add that, henceforth, taking for granted that my readers accept Froebel's art and science as the true method of culture, I hope to fill up my pages by articles from my own and other abler pens, that shall be instructive upon special points to both parents and kindergartners. Mrs. Kraus Boelte has promised me a history of her fifteen years' experience. I hope also that our own less experienced but equally ardent kindergartners will give me

their observations, experiments, successes, and failures. For much is to be learned from failure as well as success. I trust, too, that I shall have communications from mothers' unions, and that many may be formed, even where at present it may be impossible to have Kindergartens, for lack of kindergartners and from other circumstances. In the present number I shall give the largest place to Kindergarten Intelligence, which has necessarily been meagre in the preceding numbers.

Finally, to new subscribers in January, I will send, at the reduced price of fifty cents, the eight numbers printed in 1873; which contain some important papers needful for the understanding of what comes after them; and because it is satisfactory to have a work from the beginning.

COMBINED NURSERIES.*

IN reply to Mrs. Whipple's letter, I will remark that already I have expressed the idea that I am more and more convinced that the Kindergarten, to be truly in Froebel's spirit and method, must grow out of the thoughtful mother's nursery, rather than out of the school committee rooms, where men often forget they are fathers in their ambition for municipal office. Such a union as Mrs. Whipple suggests, would do much to bring out into conscious action what is truly divine in the mother's instinct, because in such communication all that is best comes out, and all that is frivolous and peculiar is seen to be not the truth. In every neighborhood there are some mothers especially gifted; and I would have sisters as well as mothers come to the meeting and take part in these "Combined Nurseries," for they had better be so called to distinguish them from Kindergartens, which there is reason to believe would be formed afterwards, where the series of blocks, the planes, squares, and triangles, the

* This article was crowded out of the last number.

stick laying, and the Froebel drawing, could be systematically attended to by a teacher who is thoroughly instructed in the *generation of forms*, which organizes the understanding accurately, as well as pleases the fancy. Of all the employments for the nursery schools, the sewing and weaving seem to be most suitable, but even these it is desirable should be done in series. The interlacing of sticks is also a very nice employment for little boys. Among the Kindergarten materials are slats — but there are little bunches of thin sticks a quarter of an inch broad, sold for cigar lighters, that can be used on the same principle. The ball plays, too, are especially good for these “Combined Nurseries,” where physical exercise is made more gentle and healthful by a plan. The presiding principle of these nurseries must be to make one another happy, and this will ensure sweet little courtesies, and check selfishness. Great use might be made in these nursery schools of the plays for the Kindergarten, by Miss Henrietta Noa, of St. Louis, which may be had of N. C. Peabody, 56 Beach Street, Boston. For movement play must predominate in these schools, and W. Hailman’s “Kindergarten Culture,” just published, and sold by Steiger, for seventy-five cents, would be an excellent manual for the mothers who superintend these combined nurseries. This work is a valuable addition to Kindergarten literature, but I somewhat demur to using the series of six gifts (except the first) in homes, because it is very difficult for a mother, with all her other cares, to superintend their use with sufficient regularity. In these combined nurseries it would be more feasible. But I do not decide the question.

THE KINDERGARTEN: WHAT IS IT?

A paper read by Miss C. E. DEWING, on occasion of her graduating from Miss Garland’s class, May, 1873.

It is not a garden of flowers, in which children spend their entire time, although, if possible, there should be one con-

nected with it. It is a garden of children, who are treated as plants by the kindergartner (child-gardener).

A professional gardener knows it is necessary to his success in perfecting his plants, that he should understand their natures, possibilities for beauty and use, and the circumstances of soil and climate necessary or injurious to their full and complete growth. In a similar manner, the child-gardener must understand the nature of the child, its original endowments and capacities, and seek by natural means and proper conditions, according to natural law, its perfect development.

Froebel made the needs of children a study, and discovered the means for satisfying them. He learned what those needs were through the free manifestations of the natural tendencies of the child, which are shown in its plays.

Since *development*, which is the unconscious aim of this spontaneous activity, is the end to be sought in *true* education, Froebel made *free self-activity* the fundamental principle in his method.

If the harmonious development of the child's threefold nature — physical, mental, and spiritual — is to be attained, this activity must be guided and regulated by the use of natural means, which are provided in the occupations and plays of the Kindergarten.

The natural, universal "law of contrasts and their connections" underlies the whole of the Kindergarten system, and is applied in her method by the kindergartner, who also leads the child to apply it in all his activity, of whatever kind.

Nature prompts the child to use its hands constantly, in order that they may be prepared for work. Instead of requiring it to fold its hands, Froebel has followed nature's suggestion, and associated all instruction with the use of the hands, thereby developing their skill, and securing the child's attention.

Instruction in the Kindergarten begins with the *concrete*, the object which the child can comprehend, and proceeds

gradually to the *verge* of the abstract, thus preparing the way for true perceptions; for "there is nothing in the mind which has not passed through the senses."

After the ball plays, common to the Nursery and Kindergarten, the occupations pass in regular sequence from the *undivided* to the *divided solids* of the third, fourth, fifth, and sixth gifts, and thence, naturally, to the embodied *surface* of solids in a series of *planes*, presenting five forms,—the whole square, divided square, which gives two right angled triangles, the equilateral, isosceles, and scalene triangles.

In the "folding leaf" and "weaving mat" we find surfaces again embodied in different material.

After the planes come the embodied *edges* of the cube, or *straight lines* in the wooden staffs; and the *wire* rings embody the *circular* edge of a section of a sphere and face of the cylinder.

Taking another step toward the abstract, we have the *pictured* line in "drawing." In "sewing" colored worsteds into perforated cards, many of the drawing patterns may be repeated.

In the "peas-work" the little staffs, which represent the *lines*, are connected by means of peas—*material points*. Thus the child is enabled to make the entire *contour* of an object—to see the within and without of it.

In "pricking" we observe again the law of progress. Here we have the *indication* of the *point* which was embodied in the ends of a staff and in the peas.

The impulse toward plastic forming is completely gratified in the "modelling with clay."

In these practical occupations *mathematics* have a prominent place; but the subject is always presented in the *concrete*.

The child's natural instincts for forming, building, modeling, and drawing are satisfied, and activity is guided to some purpose. An aptitude and love for work are acquired; and a knowledge of the elements of art, science, and industry is gained.

Froebel awakens the inventive faculties of the child by giving him this properly prepared material, with which, after receiving clear impressions of form, size, color, number, and sound, he imitates external objects. The impressions made by these objects lead to perceptions of their similarities and differences, whence arise conceptions of new forms, which he seeks to embody by the "law of opposites." He is thus enabled to express what is in his mind, to *combine thinking and doing*.

"Singing and movement plays" alternate with the occupations. The poetical instinct is satisfied by means of little songs, which are learned by heart, and the meaning of the words understood before they are sung; also, by means of stories, which may contain much instruction.

The "plays" are accompanied by songs, whose meaning is suited to the comprehension of the child, and is illustrated in the exercises.

A part of the time is spent in the "care of plants," which the children learn to love. Thus they are brought in close contact with nature — God's interpreter. Before the child can comprehend God who is unseen, he can learn of Him through His works in nature, and be led, through love of nature and friends, to the God of nature and the Giver of these friends.

The faith faculty of the little one must be recognized and fostered by the kindergartner, who should herself possess childlike faith and trust. The daily prayer, the religious songs, and Bible stories should teach of Jesus as the perfect *child*, whose obedience and loveliness the children are to make their pattern.

It is only when a child is associated with others of his own age that he truly acts and comes to a knowledge of himself.

In the Kindergarten, children learn to respect the rights of others, and become generous, frank, courteous, orderly, and self-forgetful. Virtue and morality are thus learned by practice.

Kindergarten Intelligence.

EXTRACT OF A LETTER FROM MRS. KRIEGE.

Dated Cassel, October 18th.

* * * * *

"The second annual convention of the General Educational Union (Allgemeine Erziehungs-Verein), met on the 30th of September, 1873, at Cassel. On the previous evening we had an informal society meeting of delegates, and on the 30th, at ten o'clock, A.M., the meeting was opened by the address of the Burgomaster of Cassel, who welcomed the assembly. * * * *

"Then our president, Director Schroeder, gave a short explanation of the history and aims of the Union, which grew out of the meeting of the Philosophers' Congress, at Frankfort-on-the-Main, in 1869. He said the war prevented the meeting in 1870. In 1871 a constitution was made at the meeting in Munich; and in 1872 the first regular convention took place at Dresden, in the fall; and now this second one at Cassel. The aims of the Union comprised not only the education to be received in schools, but all human education, in family, in school, in professional and practical life, from earliest infancy up to full maturity; to the whole course of which Froebel's ideas and principles were applicable. The convention was not merely for pedagogues and teachers, and nothing was excluded from discussion that bore on human education, considered in the widest sense; but all who took a lively interest in this question were welcome, especially fathers and mothers. He said this association had been accused of not being national. He answered that it was not anti-national, but international, extending its hand abroad for co-operation, to all nations.

"This speech was followed by the reading of the reports of the branch associations. That of Dresden told us that

they had created a people's Kindergarten, a normal school for training Kindergarten teachers, and a class for the general higher education of girls after they have left school. The branch association of Cassel reported two hundred members, and told us they had opened a people's Kindergarten, which is attended by fifty-two children, who stay all day, getting a noon and an afternoon meal. Their parents, who go out to work, pay a small sum weekly, and take the children home in the evening. There are, besides this, two private Kindergartens in Cassel, the attendance on which has so increased in the last two years, that the opening of a third one is contemplated. Cassel also has a training school for kindergartners. The Baroness Marenholtz, in commenting on this report, said she hoped that by and by the branch associations would all unite to found an institution for the thorough education of teachers from all nations to the point of ability to conduct normal schools in their own countries, in order that in time there might be a sufficient number of able kindergartners to make Kindergarten recognized as the indispensable first step of the public education in all countries.

"After the reports were read, Dr. Hohlfeld of Dresden, made an address on 'the importance of Froebel for the present time.'

"He first drew a picture of all that was unsound in the present state of society, in the family, in the community, in church and state; and dwelt on the necessity of an harmonious education of all individuals; and condemned the idea and practice of considering the education of women of less importance than that of men. He then depicted Froebel's ideas, and what would be the gracious result for society if they were carried out fully. He dwelt earnestly on the artistic side of the Froebel education, and its bearing on work, and on the practical, as well as on the moral and religious life. This address will be printed, as it was the unanimous wish of all who listened to it; and I may then be able to give you a complete idea of it.

"Madame Johanna Goldschmidt, of Hamburg, spoke of the necessity of training young girls to go into families as handmaidens to mothers, and specified the difference of this training from that for training kindergartners, but said all must be on Froebel's principles, which were identical for nurseries and Kindergartens, with difference of application in each.

"An address on the 'Orchestra of the ancient Greeks, and the movement plays of Froebel' was expected from Mr. Pöesche of Berlin, but sickness prevented him from appearing.

"In the afternoon there was a discussion upon Dr. Hohlfeld's lecture, in which Pastor Steinacher, Baroness Marenholtz, Madame Goldschmidt, and Dr. Hohlfeld took part; and Pastor Baehring, a pupil of Froebel's at Keilhau, gave an interesting account of the life there, and of Froebel's first educational attempts. Some remarks of our president, Schroeder, on the effects of Froebel's system on idiotic children, were cut short by want of time.

"The evening was given up to social intercourse and informal conversation.

"The session of October 1st, was occupied by reports of associations in sympathy with but not formally united with our Union.

"Mr. Frische gave a report from the association at Brunswick, which is about to join with us; and Madame de Oppel, formerly Miss Jurisch, gave a very interesting account of the state of things in Manchester, England, and the opening of a people's Kindergarten there. She described, graphically, the change wrought in the children, when the infant school, that had existed for a long time, was changed into a Kindergarten according to Froebel's ideas; and spoke of a gentleman of high standing, who was moved to tears by seeing those very children, who formerly were like a herd of savages, so happy in their orderly good behavior.

"Madame de Oppel spoke of the pernicious effects of the English custom of offering rewards to children for attending

school. She said these rewards were easily earned, as each half day was counted a day's attendance, and she had known cases where children had attended four schools at once in order to gain these prizes, and go to the tea parties, which also were given as one reward, where the children were stuffed to repletion; and where they learned nothing, as only the brightest ones got attention from the teachers, who were more intent on their own reputation than on the good of their pupils. She said there was good hope that in Manchester, where a great many persons of influence — among them some members of parliament — are interested in this cause, the Kindergarten and normal school in which she teaches will be liberally patronized, and do a great deal of good.

"I made a few remarks on the state of things in Boston and New York, but no formal report, as I had done last year at Dresden.

"The Countess Hussenstein, a Hungarian lady, and president of the association at Cassel, gave an account of the great interest awakened in Hungary, where ladies of the highest rank and character take the lead.

"Mrs. Goldschmidt, of Hamburg, spoke of the training school for family teachers in Hamburg, which is in a flourishing condition, now superintended by Professor Wiebe; and of the fact that Froebel and Diesterweg had opened the first Kindergartens there.

"Then Director Marquardt, who is secretary of our Union, read many letters, among which was one from northern Italy, showing that the cause is making progress there.

"The Baroness Marenholtz then spoke of her sojourn in Italy, and what was done at Florence, Rome, and Naples; and the Marchesa Guerieri added further particulars.

"After the reports were disposed of, Pastor Boehring made an address on *Religious Education*. This highly interesting topic had been cautiously approached, for fear that difference of views might lead to disharmonies; but the broad catholic spirit in which it was treated gave offence to no one. He

said that with a religion which taught that 'God is love' it was out of place to teach young children denominational differences; and that this was not the mode in the primitive church. The Baroness Marenholtz followed him, and said the child should first learn of his Creator and Heavenly Father through His works; and, at a later stage, through the Word of Revelation. But in so limited a space I cannot do justice to what was said on this vital topic.

"On the morning of October 2d, there was read a paper on drawing, according to Froebel's method; and then Miss Vorhauer, from Brunswick, spoke of Mrs. Wiseneder's method of teaching music, where theory and practice go hand-in-hand, and by means of various instruments and movable notes even young children can get clear conceptions of notation, and learn rhythm and harmonies. Without the apparatus I could not make this understood. A committee was appointed to examine this method, and devise means, if it should be approved, of introducing it into Kindergartens.

"The finance committee then reported; and, immediately after accepting the report, the convention adjourned to meet at Brunswick next June.

"It was as high toned and intellectual an assembly as I ever saw. Madame Froebel (Froebel's widow) was amongst us, and received much tender homage, due to the memory of her husband. It must have gladdened her heart to see him, who in his life-time was so little known and understood, appreciated at last.

"The respect of equality with which the ladies were treated, a rare thing in Germany as yet, augurs well for the future.

"The people in Cassel were very hospitable, and attended the meetings in great numbers. A large, beautiful hall and adjoining rooms had been given for the meetings gratuitously, by a reading club. But I will not add to this long report.

MATILDA H. KRIEGE."

THE American Kindergarten Intelligence begins to be encouraging. Mrs. Kraus Boelte, in New York, has removed her Kindergarten into a beautiful suite of rooms, at No. 7 Gramercy Park, and set off some of the older members of her Kindergarten of last year, as an advanced class, to learn to read and write under the teaching of her husband, a graduate of the school of Diesterweg, and an adept in its object teaching, which is common to Froebel and Pestalozzi (being somewhat modified by Froebel, who chooses for analysis, objects in relation to each other and to the children).

The advanced class is taught in a separate room; but both classes mingle under Mrs. Kraus in many occupations, and all play and sing together.

Too much gratitude cannot be felt to Miss Haines, who last year, at great expense, for which she did not expect remuneration, sustained Miss Boelte through the first crucial experiment, when comparatively nobody believed, and success was still a question.

Besides the Kindergarten, Miss Boelte had a class of mothers all the year, to whom she explained the principles and plans of Froebel, both for the Nursery and the Kindergarten. The result has been triumphant, and this year children enough are offered, willing to pay \$100 a year; and a mother's class is again to meet once a week and pay \$50. Mrs. Kraus also proposes to take a class of teachers to train, for which, as may be seen in Miss Haines' prospectus, \$200 is charged for each.

It is not often that a private educator is able to make an experiment *for the public*, such as Miss Haines has made in this instance, even if one is enlightened enough to feel the faith in ultimate success that she did, from her knowledge of the system of Froebel, and of the great gifts of Miss Boelte, who had had signal success during fifteen years of work in Europe, partly in London and partly in Lubec; at the latter place having all the proper conditions of success. Of this lady, Miss Haines finds the half had

not been told her; and we alike congratulate Mrs. Kraus, the dream of whose life has been to introduce Froebel's art and science into America, that she has at last realized her generous purpose; and Miss Haines, that her enlightened policy has been justified by this success.

"Great opportunities come but once." We trust that this opportunity of the training school will not be neglected by the many young women of New York who desire to lead a professional and artistic life. This is an artistic profession of the highest order, for human character is the highest material, and can only be moulded by the highest moral and religious inspiration, added to intellectual art; and since to attain this profession is to prepare for motherhood, which is the most important human relation, we hope the training school will always be full. It cannot be long before the public of New York will demand Kindergarten as the basis of the public education, and then the demand for teachers will be great. Were the authorities to decree this improvement to-morrow, it would be impossible to carry it out on account of the lack of teachers, for it is impossible to have Kindertgartens without trained kindergartners.

Meanwhile, we rejoice that the private Kindergarten begun in 1868, in Boston, by Miss Kriege, as the basis of Madame Kriege's normal school for kindergartners, has not ceased to exist, and was carried on by Miss Garland last year, with such effect on children and their parents that this year she has more pupils offered than she can take into her small, but very pleasant rooms; and she is able to take for her partner Miss R. J. Weston, whose thoughtful paper on "Froebel the Builder," in our October number, sufficiently recommends her for the place. In consequence of this assistance, she has been able to set off a small number from her last year's Kindergarten for an advanced class, who for part of the forenoon continue their exercises in the Kindergarten, and part of the time learn to read and write. But she does not intend to take any child-

ren into this advanced class, except those who have had the preliminary Kindergarten culture. There is every reason to suppose that by the next year both these classes will have so increased, that Mrs. and Miss Kriege may be induced to return, and the training class be enlarged to receive more than twelve pupils, to which Miss Garland feels obliged to limit it while she is alone. In this case we should have a normal institute for training, equal to any in the world by the quality of its teachers. We do not cease to hope that some Bostonian may arise, as wise as Miss Haines, to give an adequate pecuniary basis to this institution, which has so bravely weathered the winters of five years, with no capital or good conditions, but faith, hope, and the charity of self-devoting labor. Either the city, or some private benefactor, should endow this school with a house of large rooms and a small garden, somewhere at the West End.

It will soon be necessary to have an enlarged class to be trained for kindergartners; for the PUBLIC KINDERGARTEN OF BOSTON, now in its fourth year, has had a triumphant success at last. We noticed its little exhibition in our number for August. This year there has been so great a pressure for entrance, that the teacher asked her committee to pay an assistant, and allow her to enlarge her sittings; and when the assistant's salary was refused, a young lady, trained in Miss Garland's class *last year*, whose parents are not willing that she should leave home to take a Kindergarten at a distance, volunteered her assistance for a year gratuitously, from pure love of the work. We hope, therefore, that Miss Viaux will not be obliged to refuse any children of the proper age.

But the mere pressure of new pupils into the public Kindergarten is not even the highest proof of its success. There is a still more striking proof of it in the impression made upon the primary teachers who have received into their schools, one of them ten, and another seven of the children prepared in last year's Kindergarten. The one said, "If all

my children were like these that you have sent me, keeping school would be quite another and pleasanter thing;" and the other, a gentleman, who was proffering her some kindness, said, "I have vital interest in the Kindergarten, because I want it to feed my school, though I began with not believing in it." These testimonies confirm one given by Miss Rowe, a highly esteemed primary teacher, who (last spring, when the Kindergarten Association was drafting its petition to Mayor Pierce for a Kindergarten at the North End and one at the South End, and some one suggested that it would not be granted, because the City Board would never vote to pay a teacher for every twenty-five children under the legal school age) said, "The city would find it a saving of expense. The materials cost no more than the books that are destroyed in primary school every year; and two years of primary school might be saved. A child of no extraordinary natural gifts, who had been to Miss Alma Kriege's Kindergarten two years, came to me at seven, and easily passed through all the three grades of the primary school *in one year*, because all his habits of mind were so well formed, and he had been taught both how to behave and learn." Another person remarked on hearing this statement, that "Since more than three-quarters of the pupils of the public schools leave school at fourteen, it was no slight advantage to save two years of the primary school time. But this would not be all the advantage of preparing the children of the city for primary school in the Kindergarten. They learn their moral responsibility in the Kindergarten; the age for it being precisely that in which the irresponsibility of the infant consciousness comes to a natural end, and the fatal moral bent is given, which, if wrong, can only be remedied by the most terrible trials of this probationary state. The city will save more than the cost of a Kindergarten in every ward, by the diminution of the cost of jails and reformatory schools."

The petition, which was the subject of consideration in the meeting where these remarks were made, was kindly

received by Mayor Pierce, and submitted to the school committee, who in their turn referred it to the sub-committee on Kindergartens. They were in favor of its being granted, but were obliged to await the confirmatory action of the whole Board. But this has not had a quorum since, probably on account of the panic in the business world; which affords another argument for having on school committees *women*, whose work admits of more regularity, and who therefore can better command their time. We had intended to give a list of the Kindergartens in the United States, with their statistics, and the names of their accredited teachers, but we shall have to postpone it for want of room. Meanwhile we will complete our account of the public Kindergarten in Boston, by inserting the following letter from Mr. Thomas Cushing, the senior partner of the well-known school of Cushing & Ladd, which has been growing in stature and reputation for more than half a century in Boston. He visited the Kindergarten at my request, though it was not for the first time. But the letter explains itself.

BOSTON, Nov. 1, 1873.

MY DEAR MISS PEABODY.—I cannot sufficiently thank you for having introduced me to so pleasant a field of observation and inquiry as is afforded by the Kindergarten system of education for very young children. Following your suggestion, I have spent quite a number of odd half hours, and, to-day, the whole morning, in the public Kindergarten in Somerset Street. As you may remember that I had formerly little or no faith in the system, I thought you might like to hear from me, now that I have become a convert to its merits when properly carried out. My opposition grew out of ignorance of what it really was, and from having seen some poor specimens of the instructions given in so-called Kindergartens, which, I suspect, had little of the system but the name.

In the school in Somerset Street I have witnessed the open-

ing devotional exercises and singing, the instruction in drawing, music, and the elements of form and color; also the cultivation of eye and taste by the working of patterns with many colored threads; and of imagination and constructive power by the use of blocks of wood; and have listened to very interesting conversations growing out of the various objects constructed. I also saw plays ingeniously devised to give amusement and mental training together. I should have said, *a priori*, that it was impossible to bring all these subjects successfully before the minds of children from three to five and a half years old, not one of whom could read a word; but with remarkable tact and ingenuity, the teacher succeeded in interesting their little minds, and drawing out and developing their ideas. The elements of grammar, also, were taught them in the most efficient manner, namely, by correcting errors in language before they grow into habits.

The kind and gentle manner in which the school was governed, was something delightful to witness; as well as the manifest affection of the children for their teacher, making the little group wear the semblance of a happy family.

The city is to be congratulated on having commenced this experiment under so favorable auspices. As an introduction to the present system of primary education, nothing could be more useful than a general system of Kindergarten schools. It is to be hoped they will be established as fast as suitable teachers can be found and educated to take charge of them.

Very truly your friend,

T. CUSHING.

WE have just at this moment received the prospectus of the normal school of Worthington, Ohio, whose principal is Mr. John Ogden, long known as one of the most able and earnest educators of the West. He proposes that the art of kindergartning shall form a part of the curriculum for those prepared for it and who wish to study it. They will be taught by his wife (also known before her marriage as a very

successful teacher in public schools, and an expert in the object teaching of Pestalozzi), in whose Kindergarten they will observe and practice.

Mrs. Ogden, previously to her studies last year with Miss Garland, had given some years to the study of Kindergarten literature, and made experiments on her own children, which showed her the need of the more living study of children in the Kindergarten. Therefore, at great expense of energy and money, she took her children last winter and came to Boston, to go through the regular training, and qualify herself—not only to keep a Kindergarten, which she has done with success all summer,—but to communicate the art to others, who will have in addition, all the advantages of the general studies of the normal school, with Mr. Ogden's lectures on mental and moral philosophy to prepare them for appreciating this fundamental process. We congratulate our Western friends on this opportunity for attaining the art and science of Froebel for so much less money than board and tuition must needs cost in Boston and New York. Mrs. Ogden, in a familiar letter, describing her own Kindergarten, which she has written to us, says (and it is a proof of her personal ability unconsciously *betrayed*), "I never saw happier children in my life. There is no governing to do, the children seem to be good and industrious — spontaneously."

The Nursery Department.

DEAR AUNT LIZZY.—We had a beautiful lesson to-day in colors. Cousin Gretchen took the basket of colored balls and carried it round to all the children, and asked each one to take out a red ball, and every one did it without a mistake. Then she went round again, and asked each one to take out a yellow one. But some of the children made mistakes, and took out orange colored ones. She did not seem to mind it at first, but when she had done, she asked us all to hold up

our balls and see if they were alike; and then we cried out that Ben and Geordie had orange colored balls. But cousin Gretchen told us not to speak, but let Ben and Geordie see if their balls were alike, and they looked and said, Yes; and then she told Harry to put his down beside them and see if they thought their balls were like his; and when they had put it between their balls, they said it looked different, and so she told them that they might try again, and see if they could pick out yellow balls. She told them that the ones they had taken first were orange colored, which was a color between yellow and red. She then gave them both pieces of yellow glass and of red (oh, such a beautiful carmine), and told them to put one on the other and look up at the window through them; and when they did they shouted with joy, for it looked such a beautiful orange, and she gave us all pieces of red and yellow glass to look through, and said that she wanted us to know the difference between colors that were made by putting together two other colors, and those that could not. She said red was a pure color — no other colors made it — and so was yellow. They were opposites — contrasts — not at all like each other, but the orange was made by putting them together; orange was made by connecting or rather combining the two. It was a little like red, and a little like yellow; when we put the red glass on top and looked through, it was a little more reddish orange, and when we put the yellow on the top, it was a little more of a yellowish orange; and these tints were stronger if we took two reds and one yellow, or two yellows and one red. She then showed us some oranges, and we found some kinds of orange were reddish and some yellowish, but none were red or yellow. She then handed round the basket again, and we all took out orange colored balls. She then asked us to put down on our desks the contrasted colors and put the combined one between them, and then she said, The contrasted colors are called first colors — or primary colors, for primary means first — the orange color is called a secondary color. Now, Ben, said

she, — is orange secondary or primary? Ben did not answer, but Geordie said it was secondary, for it took two colors to make it. Then she said what is red? and some said primary, some said first, and some said pure color, and she said we all were right, for primary means first, and a color that was not mixed with any other was pure. She then asked what is the contrast to red? and they all called out *yellow*. Is that a pure color? she asked, and Harry said, Yes; and so it is primary, for no other colors make yellow. Then she told us all to put back our reds and yellows into the basket, and take our orange colored balls and have a play; and then we sat down to sew — and she let us each take a red, and a yellow, and an orange colored thread, and sew them into our cards, connecting the red and yellow lines that we made by an orange colored cross line. Afterwards we had an object lesson upon tulips, red, yellow, and orange colored, and she said if we took the bulb of a red or yellow tulip and sewed orange colored silk through it, there would come out orange colored stripes on the tulips. I mean to try if that is so.

Your affectionate

FANNY.

“John Keble published in 1846, his ‘*Lyra Innocentium*; or, Thoughts in Verse on Christian Children—their Ways and Privileges.’ As the exquisite motto on its title page, appeared the words: ‘Jesus called a little child unto Him and set him in the midst of them.’ Upon the back of that title page appeared the familiar quotation from Wordsworth—

“O, dearest, dearest boy, my heart
For better lore would seldom yearn,
If I could teach the hundredth part
Of what from thee I learn.”

The book was essentially a mother’s book; it was one written about children, not for them. Its merit as a lyrical collection, though its success was great, has hardly ever been appreciated.”—*Every Saturday*, May 17, 1873.

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Kindergarten Messenger.

VOL. II.—JANUARY, 1874.—No. 1.

GLIMPSES OF PSYCHOLOGY.—No. 1.

WE speak of the necessity of studying childhood; we call children living books of nature, and say that we cannot succeed in educating them (which is putting them into a harmonious activity of all their powers,) without knowledge, such as a musical performer has of his instrument, of these “harps of a thousand strings.”

This fundamental knowledge of children is not chiefly a discrimination of their individualities; though observation of these will be made by a consummate kindergartener; it is a knowledge of what is universal in children, essential to the constitution of human beings.

Froebel never wrote out, in systematic form, the psychology which underlies and gives the rational ground to all the details of his method. But there are pregnant sentences in all his writings, and in his sayings handed down by tradition, which give such insights, that it can be divined with some completeness.

We propose to give such glimpses as occur to us from time to time—not always in our own words—but as often as we can in Froebel’s; and also in the words of other thinkers, whose guesses at this kind of truth light up their writings on many subjects.

We must, in the first place, attend to one important fact; there is, in the experience of childhood, somewhat pre-existent to all impressions made by the universe, and consequently

to all operations of the understanding — perceiving, comparing, judging — for these are intentional acts of the pre-existent soul, breathed into his body and bidden to “have dominion.” — *Genesis I.*

What is this pre-existent soul; this mysterious depth of personality?

Washington Allston, in his posthumous lectures on Art, has finely said: “Man does not live by science; he feels, acts, and judges right in a thousand things, without the consciousness of any rule by which he so feels, acts, and judges. Happily for him, he has a surer guide than human science in that unknown power within him, without which he had been without any knowledge.” Again he speaks of “those intuitive powers, which are above and beyond both the understanding and the senses; which, nevertheless, are so far from precluding knowledge, as, on the contrary, to require — as their effective condition — the widest intimacy with things external, without which their very existence must remain unknown.”

He does not, however, merely assert this pre-existence of the soul to the understanding, but speaks of the evidence of it that we all can appreciate. “Suppose,” he says, “we analyze a certain combination of sounds and colors, so as to ascertain the exact relative qualities of the one, and the collocation of the other, and then compare them, what possible resemblance can the understanding perceive between these sounds and colors? And yet a something within us responds to both, in a *similar emotion*. And so with a thousand things, nay, with myriads of objects, that have no other affinity but with that mysterious harmony, which began with our being, which slept with our infancy, and which their presence only seems to have awakened? If we cannot go back to our own childhood, we may see its illustration in those about us who are now in that unsophisticated state. Look at them in the fields, among the birds and flowers; their happy faces speak the harmony within them; the divine

instrument which these have touched, gives them a joy, which perhaps only childhood, in its first fresh consciousness, can know, yet what do children *understand* of the theory of colors, or musical quantities?"

That this mysterious power, this feeling soul, is the *human* characteristic, is suggested in another paragraph of these lectures. "What, for instance, can we suppose to be the effect of the purple haze of a summer sunset on the cows or sheep, or even on the more delicate inhabitants of the air? From what we know of their habits, we cannot suppose more than the mere physical enjoyment of its genial temperature? But how is it with the man, whom we shall suppose an object in the same scene, stretched on the same bank with the ruminating cattle; and basking in the same light that flickers from the skimming birds? Does he feel nothing more than the genial warmth?" — Vol. I, p. 84.

This feeling of beauty, this power which appreciates harmony, this creative unity, in fine, this æsthetic soul, distinct from and above the understanding (which certain philosophers seem to think is all of man over and above his body), is not all of the soul,—but the moral and even merely social sentiment has the same pre-existence. Allston bears witness to this also. He says "With respect to Truth and Goodness, whose pre-existent ideas, being living constituents of an immortal spirit, need but the slightest breath of some *outward condition* of the true and good — a simple problem or a kind act—to awaken them, as it were, from their unconscious sleep. * * * * We may venture to assert that no philosopher, however ingenious, could communicate to a child the abstract idea of Right, had the child nothing beyond or above the understanding. He might, indeed, be taught, like inferior animals,—a dog, for instance,—that if he took certain forbidden things, he would be punished, and thus do right through *fear*. Still he would desire the forbidden thing belonging to another, nor could he conceive why he should not appropriate to himself—and thus allay his appe-

tite — what was another's, could he do so undetected ; nor attain to any higher notion of Right than that of the strongest. But the child *has* something higher than the mere power of apprehending consequences. (external?) The simplest exposition, whether of right or wrong, is instantly responded to by something within him, which, thus awakened, becomes to him a living voice, and the good and the true must thenceforth answer its call. We do not say that these ideas of Beauty, Truth, and Goodness will, strictly speaking, always act. Though indestructible, they may be banished for a time, by the perverted Will, and mockeries of the brain, like the fume-born phantoms from the witches' cauldron in Macbeth, may take their places and assume their functions. We have examples of this in every age, and perhaps in none more startling than the present. But we mean only that they cannot be (absolutely?) forgotten ; nay, they are but too often recalled with unwelcome distinctness. * * *

“From the dim present, then, we would appeal to that fresher time, ere the young spirit had shrunk from the overbearing pride of the (vitiated?) understanding, and confidently ask, if the emotions we then felt from the Beautiful, the True, and the Good, did not seem, in some way, to refer to a common origin? And we would also ask, if it was frequent that the influence from one was singly felt? if it did not rather bring with it, however remotely, a sense of something — though widely differing,—yet still akin to it? when we have basked in the beauty of a summer sunset, was there nothing in the sky, that spoke to the soul of Truth and Goodness? And when the opening intellect first received the truth of the great law of gravitation, and felt itself mounting through the profound of space, to travel with the planets in their unerring rounds,—did never then the kindred ideas of Goodness and Beauty chime in, as it were, with the fabled music (not fabled to the soul), which led you on as one entranced? And again, when, in the passive quiet of your moral nature, so predisposed, in youth, to all things genial,

you have looked around on this marvellous, ever-teeming earth, ever teeming alike for mind and body, and have felt upon you flow, as from ten thousand streams of innocent enjoyment; did you not then almost hear them shout in confluence, and almost see them gushing upwards, as if they would prove their *unity* in one harmonious fountain?"

It is of the last consequence that the kindergartener should take into her mind that this æsthetic soul exists in children as a primary fact; for, unless she believes in it, she will not respect it, and take advantage of it in what she does for them. It is to be respected and brought out into the understanding of children, by means of the beautiful things which she leads them to do and make, and with which she surrounds them; for, as Allston says, this consciousness "requires as its effective condition, the widest intimacy with things external." When children are continually in squalid surroundings, these seem at length to strike in and paralyze the spontaneous action of the æsthetic being, who is pre-existent to consciousness of the power which compares and judges and makes up a theory of colors. And, as has been shown, this feeling of beauty, this power of appreciating harmony and unity, this æsthetic nature, distinct from and above the understanding, which some people idly think to be all of man beside his body, is not all of the soul, for the moral sentiment has the same pre-existence.

We have brought together these paragraphs taken from Allston's lectures on Art, for the consideration of practical kindergarteners, all the more confidently, because they were not written as theory of education, but were parts of a practical inquiry after the standard of judgment for pictorial and plastic artists and the spectator of their works. He sought to deliver them from the benumbing effect of inadequate science,—for science must always be inadequate, as Newton so forcibly expressed, when he defined it "gathering a few pebbles on the shores of the infinite ocean of truth." The object of the lecturer, was what the kindergartener's first object

should be,—to awaken the self-respect of the eternal soul within us all, making the life of our individuality—our personality—which, in its mysterious depth and independent pre-existence to the finite understanding, is the image of the Divine Personality, whose spoken word is the material universe, and clothed in flesh becomes MAN. It is no part of the kindergartener's duty to give—she can only awaken—the feelings of harmony, beauty, unity, and conscience. She is to present the right order of proceeding, in all that the child shall do, thereby assisting him to form his own understanding so that his bodily organization may be properly developed; to let in upon his soul *nature* in its beautiful forms and order, and his fellow-creatures, in their legitimate claims upon him. Then he shall come forth from the sleep of unconscious infancy, into a progressive consciousness of all his relations, with the blessings and duties that belong to them. This forming of the understanding, this marrying of finite thought to infinite love, is Froebel's Education; and cannot be accomplished, unless the kindergartener clearly sees what God has done for the child absolutely, and what for an ineffable purpose,—most gracious to the human race—He has left to be done by human providence, whether of the mother or kindergartener.

It makes a heaven-wide difference whether the soul of a child is regarded as a piece of blank paper to be written upon, or as a living power, to be quickened by sympathy, to be educated by truth.

AFTER KINDERGARTEN, WHAT?

I HAVE received the following letter, which is only one of many inquiries of the same general nature, made by pen or word of mouth; and which, therefore, I propose to answer at once, though I have said pretty much the same thing in the tenth chapter of my *Kindergarten Guide*, published

by SCHERMERHORN, 14 Bond Street, New York. The *Guide* also answers, as well as I am able to do, many other questions put to me by mothers in letters, which I have not time to answer adequately; viz., what are the essential requisites of a kindergartener? the indispensable and also the desirable conditions of a Kindergarten? the necessity and place of music? the mode of the movement plays, and of the plays called occupations? and the music and words for some dozen plays.

“DEAR MISS PEABODY: I wish you would put an article into the MESSENGER, giving the reasons why learning to read is no part of the kindergarten course. I think nothing would smooth the path of kindergarteners so much, as to have this perfectly understood by the public. People look upon the Kindergarten as a device to *kill the time* between the nursery and the schools of instruction in reading, instead of the mode of employing the children’s minds to the best advantage. They do not realize that Froebel’s occupations and plays are developing their thinking powers as well as employing their active forces, and marrying their impression of things, and consequent thoughts, to speech. Before this important work of forming the human understanding has begun to be accomplished, before children know how to express themselves in living speech, they want them to get an empirical knowledge of the art of reading *written* speech.

“I think this comes, in part, from not realizing that something most important is done, when nothing is attempted but forming the mind by conversation; and also in part because the operation of learning to read is considered so formidable a difficulty, that (as I heard one lady say), ‘it is well to have it over before children can *think* enough to be puzzled with the anomalies of the English spelling.’

“Now cannot you make it plain that the kindergarten era is too precious a season to be employed in forcing upon perception arbitrary signs, instead of presenting the significant things of nature and human art which they stand for? Don’t you remember those excellent things Mr. Agassiz said in his last winter’s lecture to the Woman’s Club, on this very point; when he ridiculed our common practice of teaching children to read before their habits were formed of seeing things accurately, and classifying them according to their similarities, and of uttering themselves livingly in their mother tongue?

“I wish you would describe your own method of teaching to read, which, when the children have been developed in the Kindergarten, can be done, I think, so much more rapidly and thoroughly than is done by the ordinary method, in months or even years. And why not reprint your own ‘Nursery Book,’ and Mrs. Mann’s ‘Primer of Reading and Drawing,’ in an edition combining them both, and add the anomalies classified, as you suggested in your Kindergarten Guide?

“But do not call it a Kindergarten Primer, for that would give the idea that it is to be taught in the Kindergarten; a word that ought to be sequestered to designate the first stage of the Froebel education, when *doing* is the exclusive instrumentality of learning. By doing, I mean acting upon nature and with persons, which is the proper preliminary to thinking accurately, and feeling rightly, and these, in their turn, to expressing thought and feeling by manipulations, movements, and words, as you again and again said, in your last winter’s lectures. I was talking today with one of the mothers, who has assured me she is thoroughly convinced that every occupation and play of the Kindergarten is of some specific use in vivifying some feeling of the heart, or developing some power of the mind; and I thought she was indoctrinated in the whole truth, when she discouraged me by the question, ‘Could n’t you have an extra session for teaching Susie and some other of the healthy children, to read; or would it be too much for you?’ I said, ‘My dear Mrs. — it is not a question of my strength, or even of the children’s bodily strength! but it is the process of learning arbitrary signs, which it is desirable should be avoided by these yet unformed minds, until making forms of beauty and use shall organize them. They will be more rich and beautiful by dealing with the things of nature and art, than by the written words which represent them, and such dealing is necessarily involved in the occupations and symbolic movements. It has been well said that these attractive exercises that Froebel has invented enable children to play creation. Wordsworth expresses this idea in his great ode on the intimations of immortality in our childhood.’” * * * *

It is quite impossible in one number of the MESSENGER, to adequately answer the above letter. The young lady said what we would have said to the mother. We might have added that it is in the ecstasy of successful play, in which the imagination is predominant, that a child virtually obeys

the original commandment of "having dominion," because he is then conscious of no power but that which wells up within him, from its Infinite Source. It is the first thing education should do, to cherish this power, by giving it suitable materials and opportunity, as can only be done by presenting the elementary forms and facts of nature, instead of arbitrary signs; for there is not one of these syllables of "the Word that was in the beginning," but has the power of vivifying, in the childish heart, the germ of some feeling which

"Through earthly things awaits a birth,"

because

"in Nature's humblest work,

There lives an echo to some unborn thought,

Akin to Man, his Maker, or his lot."

By manipulating the playthings, the understanding is formed; because it necessitates exact conceptions of the materials and conditions of objective production, however childishly fanciful the production may be.

To be in the face of nature, however, without human companionship and mediation, exciting action upon it for specific ends, is not enough; — as we may see, by observing the uncultivated inhabitants of the most beautiful regions. Fellow beings are nearer, with their vivifying magnetism, than the impersonal objects of nature; and this is the reason why the social and mental exercises of the Kindergarten should precede study of what is so purely the work of the finite human understanding as the letters of the alphabet, and their very arbitrary arrangement in English words.

But the other question of the letter we will answer, and endeavor to show what a short and easy process learning to read may be made, if it shall be postponed to the end of the kindergarten course. And this will meet the difficulty, in most people's minds. There is a vague notion, that after the Kindergarten, a long time is to be given to the ordinary primary school studies, and some people think and not without

some reason, like the lady our correspondent mentions, that the development of the understanding will only make the anomalies of English spelling more obstructing than if they were impressed by rote on the sensuous memory, before the mind can come in, with its instinctive attempts at classification, to be forever baffled. They will say, it may be well enough to put off learning to read in Germany, where the written language is phonographic, having a different sign for every different sound; but no language—not even the French—is written with such utter defiance of the phonographic principle as the English. It cannot be learnt by scientific process; but must be attained by means of some clever trick, of which Leigh's is, perhaps, the cleverest.

It is true enough, that the English written language is the most *unphonographic* of any; the first and main reason of which is that the Latin monks, who began the literary education of England, undertook to write the language with the Roman alphabet, which is phonographic for Latin, but lacks letters for four vowels and four consonants, not heard in Latin; namely, the initial sounds of *an*, *on*, *up*, and *erst*; *chip*, *ship*, *then*, and *thin*. Had they had the wit to put dots under *a*, *o*, *u*, *e*, *c*, *s*, *d*, and *t*, they would have had a perfect alphabet for English.

But perhaps it will surprise our readers to learn, that, after all, the majority of English syllables are strictly phonographic, provided we sound the vowels as the ancient Romans did, and the modern Italians do; and keep *c* and *g* for hard sounds *only*.

This fact suggested the plan of my first Nursery book; which is to have children become acquainted at first with those English words only that are truly phonographic; and for many years I have contemplated re-publishing it, in combination with Mrs. Mann's Primer of Reading and Drawing. To teach children to write with print letters, is found to be the most interesting and effective way of their learning to discriminate the letters, exemplifying Froebel's idea that

children's attention can be easily commanded only to what they do with their hands. I have in manuscript, a book, embodying this method that has been tried for thirty years, chiefly in homes, but once or twice in schools, and always with signal success; and it is found to make children more accurate in their orthography (as the *kakography* of England is pleasantly called), while it leaves out entirely, the wearisome and ineffectual *oral* spelling. Since we have been able to try the method on children who have had the kindergarten education of the discriminating eye and skilful hand, we have found it but a few days' work, to learn to print the Roman alphabet and its combinations, in those words, in which the phonographic sounds occur without exception. I will copy the first chapter into these pages.

LESSON FIRST.

The teacher stands before a blackboard, chalk in hand. The children sit before her with slates and pencils.

She says, "Now I am going to teach you how to write and read words. What does little kitty say?—*miu* (phonographic for mew). All say it." The children say *miu*, and the teacher continues: "we put together our lips and sound *m* (she does not say *em*, but merely makes a sound with closed lips). Now first we will write so much. Make three lines up and down by the side of each other, and then join them on top with curves, so; (here she will exemplify on the blackboard, and then direct,) "the first stroke shall be on the left hand side of one of the little squares on your slates; the next, tolerably near the right hand side of the square; and the third, over in the next square; now join the tops with little curves, as I do, and say *mī*," (teacher will sound the *i* short.) After the children have said *mī*, the teacher says, "Now we will make *ī* (she sounds it short, — *ih*). "It is only one stroke on the right side of the square, and we put a dot over it — so! Now we will write the other sound in *mīu*, *u*. (She must sound it like *oo* in moon.) This is the way: two strokes and make a curve at the bottom. Now kitty says *mīū*, a good many times, so you may write it a good many times. (As they do so, the teacher has time to look at all the slates. She can then continue,) "Now, old pussy sometimes says *mīū*; but, in the

night, she makes another cry, with more sound, opening her mouth wider, so;" the teacher then says, rather drawlingly,

m-ĩ-ě-ā-ō-ũ,

making the *i* as in ink, the *e* as in egg, the *a* as in art, the *o* as in no, and the *u* as in luna (*oo*). This will amuse the children to repeat. They then proceed to write *mĩ* as before, the teacher doing it, while giving the old direction: "three strokes joined at the top, with little curves; one stroke with a dot. For *ě* (the teacher pronounces it as in egg), make almost a circle in the square, but open on the right hand, and draw a line cutting off the top, so; (the teacher must exemplify with her chalk, as she directs) *ā* is the most difficult letter to make: first, in the lower half of a square, make a little mite of an egg; now over the egg to the left make a dot; then draw a curve from the dot to the lower right hand of the egg, so; what does that look like? I think it looks like a snake, standing on its tail, and bending over its head to look at the egg! Now *o* is a circle, rather inclining to an oval, which you can put into the next square; and you know already how to write *u* in the next square to that. And now you may write *mieaou* over again yourselves." The teacher can then go round and look at the slates, and suggest to put a finish to the letters *m* and *u* by joining a dot on the upper left hand side of the *m*, and one at the lower right hand side of the *u*.

These vowels are enough for one lesson, and *mĩũ* and *mĩěāōũ* can be left, neatly printed on their slates, and on the blackboard, and the next day they will be read at sight.

LESSON SECOND,

Should be taken up with making words in which the vowel sounds occur, without exception. But it will be observed, that though they are heard in the large majority of English syllables, the most common words used in conversation, are not phonographic. We are, therefore, able to make but few sentences with the phonographic words. This is of little consequence at first, when the children's attention is occupied with learning to write the print.

It is best to learn the consonants, gradually, in the words. Begin by asking "Who cries *mĩěāōũ*?" they will say "the cat," or "puss." You reply, "we will write puss. But first say it: you see we put our lips close together, and then open them, blowing a little, so. (Don't say *pee*, but rather *ěp*.) Now draw a line down, a little fur-

ther than the side of one square, and then in the square at the right hand, draw a curve which looks like your upper lip, pouting: in the next square, make an *u* (remember to say — not *yu* — but *oo*.) That makes *pu*, and then you must make *ss*, (making your breath sound between your nearly-closed teeth.) To make *s*, we begin with a dot on the right hand upper side of the little square, and make a curve towards the left, and then a curve towards the right, so: now, in the next square, put another *s* — for, in books, when they write *puss*, they always put *s* twice. Now write *puss* again, yourselves.

“How do you think we can make *puss* into *pussy*?” Some child may say, “One stroke with a dot;” you reply, that is the most common way of writing *ih*, but there is another way. Make two slanting lines meet at the bottom of a square, and then draw the right hand one a little longer down. That is *ih*, with a tail; and the other one is *ih*, with a dot. In books, they always write *pussy* with the *ih*, with a tail. What *mius*? The children will answer, “the little kitty,” and you will say, “should you like to write *kitty*?” Begin higher up than the square, and draw a line down on the left side, and then inside the square, make two slanting strokes meet, so; then make an *ih* with the dot, and then make a stroke not so high as you did for *k*, above the line. (The teacher must not say *kay* and *tee*, but rather *ěk* and *ět*.) Now make another *ět*, and then *ih* with a tail. Now that is *kitty*, and you can write, **kitty mius**, and **pussy mieaous**.

(If the learner is a foreigner, it may be necessary to call the attention to the different sound of *s* and *ss*, and say that when *s* comes alone at the end of the word, or between two vowels inside a word, it sounds *z*; but children to whom English is vernacular, will always sound the *s* right by the ear. If we should write *z* whenever the sound occurs, our language would look as full of *z* as the Polish.)

LESSON THIRD.

Begin with pointing to the two sentences written in the last lesson, and if the children can read them, go on with more words. The words, *hens' eggs* will give three more consonants. Let the children observe that *h* (call it not *aitch*, but give the breathing, which it is), is made by a stroke on one side of a square, beginning half way up in the next square above; then draw a short stroke like *i* and join with a curve. You know how to write *ě* (*eh*); then write *n*, just like *h*, only the first stroke does not go above the line. Now

skip a square, and write *ě*; and then making the sound of *g* hard, not *jee*, and tell the children to write it thus: in the lower half of the square, make a small *o*, and at the upper right join on a dot: under the *o*, below the line, make an egg shape and join it on the right to the *o* by a curve. Then write another *g*, and then an *s*. Show the children how to put the apostrophe after *hens*, and tell them that means that the eggs belong to the hens. The sentence, jars full of jelly, will give four more letters, *j*, *r*, *f*, *l*; mamma expects papa, car bells ring, give three, *x*, *c*, *b*; mamma's velvet dress fits well, adds *d*, *t*, *w*; mamma is dizzy, completes the alphabet with *z*. The teacher, with each new letter (whose power or sound she gives, always ignoring the name, or, if the children happen to know it, saying to them, we will not call them by their names, but their sound), I will make the new letter on the blackboard, describing it, as she does so, thus; "*j* is like *i* with a dot, only we will draw it below the square, and turn it to the left; *v* is two slant lines, meeting at the bottom of the square; *f* is a stroke beginning above the square, and we will curve its top to the right, as if it were making a bow, and cross it in the middle; *l* is one stroke beginning above the square; *x*, two slant lines, crossing each other; *c* begins with a dot on the right hand, and makes almost a circle; *b* is a stroke like *l*, and a curve on the right, like the lower lip pouting out; *d* is opposite to *b*, putting the curve behind; *t* begins a very little above the square, and goes down through it; then I cross it just at the top of the square; *w* is two *v*'s, arm in arm, and *z*, two horizontal lines, joined by a diagonal from the upper right to the lower left."

As old letters are repeated in these sentences, it is well for the teacher who dictates them, to ask some child to tell how the letters are made in each instance; and the result will be, that when all the sentences have once been written, the children should be called upon each day, to read from the blackboard, or the book, all the sentences that they have written before. When they have written them all, they can take the book, and read at sight, without spelling, all the words in the First Part.

It will be observed that no capitals are as yet given to the children, for the little letters are the most important; but when the small letters are impressed so strongly that any phonographic word, written, can be recognized at sight, and

written at the dictation of the word, we can say that "at the beginning of sentences, and of the names of persons and places, we always make the letter larger; as in the sentences, Cora spins yarn; Julia's kitten drinks milk; Owen tells Willy a story; Victoria's basket is full of roses, pinks, tulips, anemones; Frederic digs in his garden; Isabella is kissing Susy. Some of the capitals are of different forms; but they will easily be learnt, by letting the children write, first, the little letters, and then the large letters, by the side of each other, thus: a, A, b, B, &c.

LESSON FOURTH.

When the children have mastered all the words written phonographically (according to the original Roman alphabet), the teacher will proceed to four additional consonants, which are heard in English but have no letter appropriated to them; the initial sounds of *chip*, *ship*, *thin*, and *then*. Already they have had the consonant *dsh*, which is not in Latin; but for that they have learnt to put the letter *j*, which is a superfluous Roman letter, used when *i* comes before another vowel (for *j* in Latin, and also in German and Italian, sounds like the consonant *y*). Perhaps this may be a good time to define to children the words, vowel and consonant; showing that vowel (vocal) means a mere sound of the voice, which can be indefinitely prolonged; and consonant is an articulation of the voice, first by the lips, as *m*, *p*, *b*, *f*, *v*; secondly, by the throat, as *c*, *k*, *q*,* *h*; thirdly, by the teeth, as *d*, *t*, *s*, *z*. It can also be shown that the semi-vowels, *l*, *m*, *n*, and *r*, are articulated a little by means of the tongue and nose. The *l* rolls as a liquid smoothly over the tongue, the *r* roughly, and *m* and *n* sound through the nose. Children

* *c*, *k*, and *q* stand for one sound, *c* being the Latin letter, and *k* and *q* Greek letters, which were at first introduced into the later Latin, as abbreviations of the syllables *ca* and *cu*. When *c* was corrupted by the English, into the sound of *s* before *e* and *i*, the *k* became convenient to preserve the old sound, in some instances, as in the diminutive of cat—kitten.

love to classify, and will be interested in making these divisions on their slates, and naming each class by a distinctive name, as lip-letters, throat-letters, tooth-letters, tongue-letters, nose-letters, which they should do before they use the Latin derivatives from *labia*, lip; *guttur*, throat; *dens*, tooth; *lingua*, tongue; *nasus*, nose; labials, gutturals, dentals, linguals, and nasals. The aspirates (breathings) are *h* and *w*.

Now you will say, "what is the first sound of chip?" They will make the sound *ch*. "What letter do you write *ch* with?" "They reply, there is no letter *ch*." "That is true; the Latin people never said *ch*, and so they invented no letter for it. The English might have made one by putting a dot under *c*, but instead of that they put *h* after it, so — *ch*. When you want to write that sound you must write *c* and *h*. Now write chip, rich, chess, chick, chest, and I think you will never forget it." It is not worth while to call their attention at this time, to the fact that many words derived from the Greek write *ch* for the sound of *k*; because in their childish story books these Greek derivatives seldom or never occur.

You proceed to ask, "what is the first sound in ship?" They will tell, and perhaps say that there is no letter for it; and you can explain it as before, by saying that this sound, also, was unknown, and so unwritten by the Latins; and that the English might have made a new letter, simply by putting a dot under *s*, but that they chose to put the letter *h* after it instead.

After they have written ship, shell, shin, wish, dish, you can ask, "what is the first sound in thin?" and show how it is written, when there might have been invented a letter for it by putting a dot under the *t*. Then ask them, what is the first sound in then? and make them perceive that it is as different from the initial of thin as *d* is different from *t*; and that a distinct letter might have been invented for this sound by putting a dot under *d*. But some teachers may think it hardly worth while to speak of this nice difference, since both sounds are actually written with *th*. Then tell them to

write on their slates, thin, think, thing, thick, with, within, them. Give them the book, and let them pronounce (without spelling) at sight, the columns of words in which these additional consonants occur.

At this point it may be a good plan to ask the children, "what is the first sound in when?" and call their attention to the fact that the aspirate *h* (which you will call — not *aspirate* but a *breathing*), comes before the *w* in words beginning with *wh*. You can, perhaps, tell them that the Anglo Saxons, from whom the English took these words, wrote them *hwich*, *hven*, but before printing was invented they found it convenient to write the *h* after the *w*, and so it has always been printed in English books. Let them then write which, when, whist, whip, whit.

We now tell the children that there are more vowels in English than in Latin, as well as more consonants. They know only those beginning the words, art, egg, ink, old, and the one ending Peru. But what is the sound that begins an, and, at? They will make the sound, and you can say they ought to have made a new letter for this new sound by putting a dot under *a* (*ah*), but they did not, and so you must learn to give a second sound to *a* (*ah*), and write a great many words with it. Dictate at, pat, rat, cat, sat, &c., and show in the books columns of words that they can read off at sight. We had better call the letter *a* (*ah*), because that sound is the one that comes oftenest in English, as well as always in Latin and Italian.

Now ask them to make the first sound in ox (which is generally called short *o*, but is no sound of *o* at all). There might have been a dot put under *o*, and thus a new letter made for this sound. It comes a great deal in English, and you may write ox, rock, pot, got, and read the columns in the spelling book. But it does not come so often as the sound of *o*, and so *ō* is the best name for it.

"Now tell what is the first sound of up? How could a new letter have been made for this sound?" They will say, "a dot

under *u* (oo).” “Well, instead of that they only wrote *u*, and we have to learn the words where it sounds as in up, cup, sup, sun, tun, fun, gun, &c. You may write these words and then read the columns in the book.

“Now can you tell me how the word *irk* begins to sound? This sound is written with four of the vowels; you may write on your slates, in a row, with spaces between,—

irk, work, erst, urn.

They might have made one new letter for this sound by putting a dot under the *i* (*ih*), but they did not; and you have to remember all these different ways of writing this sound, with sometimes one of these letters and sometimes another. But there are not a great many such words, and they are put in separate columns in the book, and you can copy them upon your slates; and then you can learn them by heart, and can answer these questions, viz.: “What words are there in which this first sound of *irk* is written with *i*? in what words with *o*? in which with *e*? and in what with *u*?” The answers will be respectively the words in the four columns.*

“Now,” you will say, “I have another set of words for you to write. What are the first sounds in *oil*?” The children will give the second sound of *o* (ox) and the first sound of *i* (*ih*). You will say “Now, in *oi* are two sounds that run into each other, and seem one sound, so it is called a diphthong. There is another diphthong that sounds *ah-oo*, and is written with *ou*, and sometimes *ow*. Write on your slates oil, and near by, boy, (making the *ih* with a tail — *y*.) Now, under oil, write coil, boil, foil, soil, toil, foist, hoist, moist, and under boy, write coy, joy, loyal, annoy. Now write out and

* The children have now learnt how to write nine vowels and twenty-three consonants, and the English alphabet, if *a, i, o, u, c, d, s, t*, were dotted and added for the eight extra sounds of English, would make our alphabet a perfect phonography, and a much less objectionable one than Pitman’s; but it is probably too late to change now, since it would obscure the etymological history of words so much, and make all the old printed books unreadable.

cow, and under out, bout, flout, gout, lout, rout, pout, and under cow, how, now, sow, vow, bow-wow."

There is another diphthong, very common in Latin, made of the first sounds of *a* and *i*, or *a* and *e*, but which is written in English, with the one letter, we have always pronounced *ih*, but which is now to be pronounced as if it was written *ahee*; you pronounce it so when you mean yourself, and write it with a capital I. Sometimes this diphthong is written with *i* (with a dot), and sometimes *y* (with a tail). (See columns.)

Another diphthong written with two letters is *iu*, and *yu*. So there are four diphthongs in English, written *oi* and *oy*, *ou* and *ow*, *iu* and *yu*, and *i*. The teacher will pronounce the *i* as a diphthong *ah* and *i*.* (See columns of these.)

We may now be told that after all, the chief difficulty of English orthography is yet to come, of which the children have got only the first glimpse in finding that one sound is to be written by four different letters, *i*, *e*, *o*, and *u*;—for every vowel in English is written in several different ways.

This difficulty *seems* greater than experience has proved it to be. A great deal has been gained when children have learned to write phonographically with the Roman alphabet. By having these primitive associations with the letters they can read, at sight, the bulk of English syllables, if not words, and can pronounce Latin as the old Romans did, and have most of the vocalization of Italian, Spanish, and other languages, written by the same alphabet.

* These are proper diphthongs — two sounds made by one impulse of the voice. We say nothing of *improper* diphthongs; but treat what have absurdly been called so, under the head of silent letters.

TESTIMONY TO FROEBEL'S METHOD.

BY AN OCTOGENARIAN.

AMONG the encouraging letters which the editor of the *KINDERGARTEN MESSENGER* has received, several have been from very old people. As, leaving the valley of life, they go up the mount of transfiguration and ascension, they have a clearer sight of childhood's Paradise, upon the opposite summit, illuminated by the rising, as the mount of old age is by the setting sun of Divine Truth, — which only seemingly rises and sets, as we revolve on our own axis.

I am tempted to copy, without leave asked, a letter dated

“DECEMBER 8, 1873.

“I have the pleasure to acknowledge, though later than I could have wished, the receipt of your letter, and the package of pamphlets you were so kind as to send me, on Child-culture. * * * * They have already inclined me to the acceptance of your beautiful system. At present I know too little about it; but will try to learn more. If I confess that I am even ignorant of the true pronunciation of its name, whether the *i* in it should be long or short, — you will quickly detect my lack of German, that rough key to so many mental treasures, — of which I have thoughts of commencing the study this winter, — although I am now over eighty, — encouraged by your notable plan for yourself, and the example of Cato, who, you know, commenced the study of Greek at my age.

“Kindergartening — child-gardening — the cultivation of human plants — infant soul-training — what a charming idea! Strange, we have all, though hardly conscious of it, been child-gardeners (pretty poor ones, too,) from Adam down; and now are just beginning to catch the true notion of the thing, and to desire to see our more than merely sensitive young mimosas actually under the proper culture. Think how absurd — I had almost said wicked — to entrust such delicate sprites to the rough handling of ignorant nurses. Yes, God's exquisite workmanship, incomparably finer than prize specimens of Sevres china, which I have known to be ignorantly rapped upon and broken with an iron spoon by Irish servants. What might not we all have become by this time, had the true kindergartening been in vogue before we were born!

"Froebel appears to me to have descended deeper into the well of Truth than any other educator, and to have brought up a truth-gem of inestimable value when he discovered his great principle, viz.: the necessity of studying the earliest baby efforts of godlike man. To his honor be it said, that he was not content to let the divine gift of a soul sprawl out into unmeaning growth, but sought to train it, as you would the tendrils of a vine, into vigorous beauty and healthful fruit.

"Kindergartenism must, I think, eventually succeed, though slowly, by inherent right of its intrinsic merit, underlying as it does the magnificent structure of this world's new education. I do not ask for it the quick shooting of the aspen, but the slow and sturdy manifestation of the oak; for the public mind needs first, with long toil, to be disabused of the errors you mention. Then, its name is a foreign word. * * * To be properly appreciated, it must be observed and examined, not carelessly, but repeatedly in its school evolutions, and occasional public exhibitions, under well-trained teachers. Oh, for the multiplication of such! and for the thousand-fold increase of tracts like the MESSENGER, from able pens, especially of those to whom may God give strength and patience, — its life-devoting friends.

"I, too, must try to do for the cause, in my neighborhood, what I can, somehow. 'That anything can be effected' for it in Kittery is doubtful; but, possibly, in Portsmouth. The *vis inertiae* of the body, at eighty, is almost an overmatch for the *vis animi*. One then has to strive, with impaired strength of will, against the dread of locomotion; but *nil desperandum* is an inspiring prompter. * * *

"Respectfully and with great regard,

"Your obedient servant,

"DANIEL AUSTIN.

"WILLOW BANK, KITTERY, MAINE."

STORY versus HISTORY FOR KINDERGARTENS.

WE were very much amused at seeing in the newspaper an advertisement of a book called, "*Seven Ages of History, for Kindergarten Schools.*"

Kindergarten *schools* is rather a misnomer. Kindergarten is a preparation for school life, the paradisiacal era that pre-

cedes sombre, prosaic history; which is a premature subject of consideration for children, before they are seven years old!

Very like, the book in question is excellent for the primary school, which comes after the Kindergarten; but in Kindergarten those fanciful and imaginative stories, where the beginning and end are so very near together that the whole can come within the scope of the infantile ideal, are to be told orally. They will best prepare for history at a later stage. For we agree with Carlyle, that when history is contemplated in long reaches, by matured minds, it is a grand poem, satisfying the claim of Ideal Justice. Though men, just in proportion to their personal energy, may interfere with the Divine Laws of moral order, to learn, through the retributions of the third and fourth generations, their social responsibilities, yet the righteous will of God is always brought about; if not by our willing, glad co-operation, then by reactive falls of dynasties and empires, French revolutions, and other events, by which the *mercy* of God proclaims in thunders and lightnings, for the children's sake, Hitherto shalt thou come, and no farther.

Nursery Department.

[From Froebel's "*Mutter und Kose Lieder*."]]

Bump, bump, bump!

What noise is that, my dearie?

Thump, thump, thump!

Till your little fist is weary.

Tap, tap, tap!

With the stick upon the table;

Rap, rap, rap!

As hard as you are able.

Bang, bang, bang!

With your spoon upon the tea-tray:

Clang, clang, clang!

Oh, nurse, — what will she say?

Ting, ting, ting!
With the spoon upon the china;
Ring, ring, ring!
Could any noise be finer?

Ding, dong, dong!
With the spoon upon the kettle;
What a pretty song
Greets baby from the metal!

Boom, boom, boom!
Old nurse will have a notion
A band is in the room,
There's such a vast commotion.

N. B. — This song with the accompanying play and words is good to teach the child to discriminate sounds, developing the sense of hearing.

LETTER FROM A KINDERGARTEN.

DEAR AUNT LIZZY: It is Wednesday, again, and so we had another lesson on colors: I told you about our lesson on the yellow and red, and their combination, orange. Today Cousin Gretchen gave us the red and yellow glass again; but she added another, a piece of blue glass, and told us to put it on the yellow and look up at the light; and to be sure, it made a most beautiful green! She held up her hand so that the rest of us should not speak, and then she asked Ben, what color was made by the yellow and blue, and he said green, and we all held up our hands and she let us all say — green. There were two tints of green made, first by putting the yellow next our eye, and then putting the blue; but it was always green. She then carried round the basket, and told us each to take out a red, yellow, orange, and green ball. She then asked, which of these were primary and which secondary; and told us to arrange the primaries with the secondary colors between them, and I put them in this order, — red, orange, yellow, green, blue. She then asked us to put the blue glass on the red one, and look at the light; and when we did so, everybody cried out purple! purple! and so we learnt that blue and red make purple. She told us to

shift the glass and put the red on the blue, and some of the children thought the red purple was more glorious than the blue purple. She said, if we put two blues on the red purple, it made a darker tint, which was called violet; and she had flowers (violets) to compare. She then brought round the basket for us to choose a purple ball, which I put into the row on my table next to the red, but some put it next the blue. Cousin Gretchen said both places were right, but she would like to have us all put it next the blue. When we had done so she asked, what colors are combined in purple? We all said, red and blue. So she told us to take the red ball from one end of our row and put it next the purple one; and then she said, you see purple is the connection of blue and red. Then she asked if there was not another secondary, beside purple, that could be put by the red ball, and we said yes, orange. So she told us to put the orange one on the other side of the red, and she asked, is orange primary or secondary? of course we said secondary. Why? said Cousin Gretchen; tell me, Geordie! and he said because orange is made of red and yellow. Well, then, Cousin Gretchen said, put the yellow by the orange, and now what other secondary to yellow is there beside orange? We said green, and took the green ball and put it beside the yellow one. Cousin Gretchen then told us to take two contrasts among the secondary colors. I took the orange and green, and she asked me what primary color connected them, and I said yellow. Then Ellen put all three glasses together and looked through, and it made another color. She asked Cousin Gretchen what that was, but she said she did not want to give the little children more than the three primaries and the three secondaries to look at now. But she said there were countless combinations to be made, for we could put these three together a dozen ways, and looking through them at the light should see as many tints; and we might put the whole six together in ever so many ways, and it would be excellent exercise for painters; and by gathering all kinds of flowers and gems, we could give names to these colors, but for a long while children had best have only six colors to think about, and give names to. Dear Aunt Lizzy, in writing only once a month I have not time or room to copy half the interesting things I put into my journal about Kindergarten and the Nursery.

Your loving neice,

FANNY.

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EDITED BY

ELIZABETH P. PEABODY.

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Kindergarten Messenger.

VOL. II.—FEBRUARY, 1874.—No. 2.

THE EDUCATION OF MAN.

BY FRIEDRICH FROEBEL.

Translated from the French version of the Baroness Crombrugghe, by E. P. P.

AN Eternal and unique law governs all things. Externally, it is manifested in nature; internally, it is revealed in intelligence, and in the union of nature and intelligence. It is revealed in life in a clear and precise manner. The soul and mind of man recognize its necessity; it cannot *not* be; it is self-evident. By the interior of beings and things, it brings man to know their exterior, as it makes use of their exterior, to demonstrate their interior.

This law that governs all things, necessarily has for basis a unity, acting in all, whose principle is true, clear, active, conscious to itself (*conscient*), therefore eternal. The law which causes this unity to be accepted, whether by faith or examination, has been, and always will be recognized and consented to, by every attentive soul, and every educated intelligence. THIS UNITY IS GOD. Every thing proceeds from God, only; God is the one principle of every thing.

The end or destination of each thing is to express (*publier au dehors*) its own being, the working of God in it, how the latter is confounded with it, and, at the same time, makes God known. The vocation of man, considered as a reasonable intelligence, is to let his own being act by manifesting God, who works within him; to make God known; to ac-

quire knowledge of his own true destiny, and accomplish it in all liberty and spontaneity.

The education of man is nothing else than the way or means which conducts the intelligent, reasonable, and self-conscious being, to exercise, develop, and manifest the element of life that he possesses in himself. Its aim is to bring, by knowledge of this eternal law, and the principles it involves, every intelligent, reasonable, and self-conscious being to know his true vocation, and fulfil it, spontaneously and freely.

The whole art of education, therefore, is founded upon a profound knowledge and exercise of this law, which alone conducts to development and expansion of the intelligent being, and alone can lead him to accomplish his destiny.

The end of education is to form man to a pure and holy life according to his vocation; in a word, to teach him wisdom.

Wisdom is the culminating point toward which should tend all the efforts of man; it is the sublimest portal of his destiny. The double action of wisdom consists in man's educating himself by educating others, with conscience, liberty, and spontaneity. Wisdom has been exercised by the individual being since the first appearance of men upon earth; it showed itself with the first manifestation of human consciousness; it has revealed itself ever since, as a necessity of the human race; and by that title, it is to be listened to and obeyed. By wisdom alone can man obtain the legitimate satisfaction of his wants external and internal; by wisdom alone find happiness.

It is necessary that the whole being of man be developed with consciousness of his origin, that he may educate his soul to the knowledge of his future life, and know how to manifest it in himself while he is still upon earth.

The education and instruction which man receives, ought to reveal to him the divine, spiritual, eternal action in nature, and unfold to his mind, as well as to his eyes, those laws of

reciprocity which govern nature and man by uniting them to each other. Education and instruction should lead man to recognize that both the principle of his own existence and that of nature, rest in God; and that it is man's duty to manifest this principle by his entire life.

Education should bring man to know himself well; to live in peace with nature, and in union with God; therefore, it must first educate him to the knowledge of God, of general humanity, and of nature, external and internal. Afterwards, it should give him the means of uniting himself to God, by proposing to him the model of a life, faithful, pure, and holy.

[To be continued.]

GLIMPSES OF PSYCHOLOGY.—No. 2.

We have spoken of the evidences of the æsthetic being found in the mysterious depths of human personality, pre-existent to the individual understanding (which is a growth in time); and that, without there were this æsthetic being, underlying all *individual* consciousness, there would be no standard of human virtue or art.

This æsthetic person has also (previous to the development of the understanding, which makes the synthesis of himself and nature) an impulsive force, instinct with the desire to change his conditions. Man does not appear in the world merely as sensibility to enjoyment and suffering; but as veritable force, as well, whose action must produce an effect either orderly or disorderly.

The material universe is composed of forces, limiting in a measure personal force. All material forces are uniform, and necessary and correlative in their action, which is impressed upon them from without themselves. Man alone is self-active, and may clash with the other forces to his own pain, and he will often do so, until by knowledge of them he can

harmonize with them, and make them his own instrumentality to satisfy his æsthetic nature. We call this self-activity of man, which is in such vital union with his sensibility, the human will, and it makes the personal life of every one to learn this self-activity of his, in its differences from and relations to all other forces, as he can only do perfectly by keeping in intellectual and sympathetic social relation with other æsthetic persons. In every individual case, he finds himself in these relations with fellow beings who have more or less of the knowledge he has not; and some of them have all the responsibility of his actions until he has begun to know himself in discrimination from the material universe and its fixed relations and laws, which serve as a fulcrum for his own effective action among them. The one central unity whose æsthetic being and will are inclusive of himself and fellow beings as subject, on the one hand, and of the material universe as object, on the other, is God.

The absoluteness of man as a force, is no less certain because he is finite and not omnipotent. God is the omnipotent maker of the material universe, but man is not absolutely made, he is a cause, that is, *created to make*, if we may credit the ancient prophet whose hymn of creation is the most wonderful expression of human genius, unless it be surpassed by the proem of St. John's Gospel, which is a correspondent poem, with God for its theme instead of man and nature.

It was not till the embryo man had become, in one instance at least, the fully developed man, that this hymn of the Creator was possible. God's word (revelation of himself) was in the world, embodied in the things made from the beginning, but until it was embodied in a man, free to will, it was truth in the form of law only (*regulative*), not yet in the completer form of love (*creative*). In short, before St. John could sing that divine song, he must have seen God in a man, full of grace and truth, dwelling among men as a fellow man, and overflowing with a power at once sympathetic and causal.

God created man, male and female (that is, giving and receiving equally), to be keepers of each other, and to educate each other. They may tempt and fail each other by presumption as Eve, and want of self-respect as Adam are represented to have done, at the beginning; or may save and redeem one another as the cherished son of Mary historically did in a measure, and is doing forevermore, by inspiring all who know him to educate and redeem each other.

In coming into relation with infant man to educate him, it is indispensable to appreciate his freedom of willing, which is a primeval fact, as much as his susceptibility of suffering and enjoyment. The educator ought to embody God in a measure, and treat the will of the child that is to be educated, on the same grand system of respecting individual freedom, as must needs flow from Infinite love. Let him clothe law in love, and instead of rousing fear of opposition, awaken the hope of becoming a beauty-creating and man-blessing power.

This is the *rationale* of Froebel's method of government. He assumes that the child is — not to be made by education a sensibility, but — an infinite sensibility already, and to be vivified into individual consciousness thereof by the knowledge of nature to which you are to give him the clue; — not to be made by your government of him a power of creating effects, but already an immeasurable power of creating effects, (that is, causal) — of which you are to make him feel responsible for, by helping him to get experimental knowledge of the laws that obtain in God's creation.

For it is knowledge of laws that is the first thing attainable — not knowledge of objects. A child's senses are the avenues of the knowledge of objects; his self-activity is the avenue of the knowledge of laws. He must have experimental knowledge of laws, before he can begin to have knowledge of objects, because his impulsive activity is the means of developing his organs of sense, by which he becomes capable of receiving impressions from objects of nature; and his own effective action produces the objects

outside of his organs which first command his interested attention, and rouse his powers of analysis, or by which his powers of analysis are roused through your educating intervention.

It is the maternal nursing of body and mind which educates the free force within to produce transient effects, and finally objects, agreeable to the sensibility. Even before the will is educated to causality, it exerts itself, because exertion is agreeable to human sensibility, but when left uneducated the will brings about effects that prove disagreeable ultimately, if not immediately, to the æsthetic being, paralyzing it more or less if the organization be feeble; and perverting it when it is strong; in either case, whether crushing or exasperating it, producing selfishness, the germ of all evil.

Thus evil begins in the social sphere, in the disorderly action or in the neglect of those who have in charge the æsthetic free force of the child, compelling it to revolve on its own axis in a wild endeavor to obtain the satisfaction of its æsthetic nature, which it ought to obtain through the generous cherishing action of others' love, carrying it round the central sun in human companionship. The soul instinctively expects love, and to do so, and to give love intentionally, is its salvation, its eternal life. There is no signature of immortality so sure as the immeasurable craving for love on the one hand, and the immeasurable impulse to love on the other hand, which characterizes man; for the satisfaction of the craving is no greater joy than the satisfaction of loving.

It is because death *seems* the cessation of relation with our kind that it is the king of terrors. When the disease or decay of the body curtails relations and makes us solitary, or incapable of enjoying relations, it is not dreaded but craved as relief. To whomever it seems the beginning of wider relations, it is hailed as the revealing angel of God. Isolation is the horror of horrors. It was one of the primal intuitions that "it is not good for man to be alone." The nurse should remember this, and not leave the baby to feel lonely. Every

mother and real nurse knows that when the baby begins to be uneasy and gives a cry of dissatisfaction, — to come near with a smile, to make one's presence felt by a caressing tone, or to take the infant in their arms, will comfort it, bringing back the joyful sense of life — a word which signifies active relation; — and, in its highest sense, spiritual relation. *Life, love, and liberty* are identical words in their radical elements. There is no love without liberty, nor fulness of life without love.

The liberty of man, or his freedom to will, though it gives him the power to dash himself against antagonizing law, is the proof of infinite love to man in the Creator, — a love which must needs outmeasure all the evil he can do himself or others; for evil provokes others' love for our victims, and is self-limited, by reason of the pain it brings, sooner or later, on him who does it, and the desire for Infinite love which it defines and stimulates.

Man and nature are the contrasts which God connects and harmonizes. He presents nature to the mind as immutable law, but before the understanding is formed to apprehend law, He emparadises the child in the love of the mother. In short, the human race embodies love to the soul, before the universe, which embodies law, is yet apprehended. The heart that apprehends love, is older than the mind which apprehends law; and it is because it is so, that man *feels free*. When man becomes mere law to man, instead of love, he feels he is enslaved.

These are the most practical truths for the kindergartner. If these propositions are truths (and their evidence is the explanation they give of the mysteries of sin and redemption, both of which are unquestionable facts of human history, according to the testimony of all nations), then let her see to it, that in her relations with the children of her charge, she never so present the law, as to obscure the love, which it is the primal duty of men to embody and manifest to each other.

But, on the other hand, do not keep back the law; for the law, too, is one expression of the Creator's being. What is law? It is the order of the beauteous forms of things, which, when appreciated as God's order, becomes a stepping stone to his throne. For God proposes to share his throne with us, if we may trust another primeval intuition of the human mind, viz., that God commands man, male and female, that is, men in equal social relation, to "have dominion" over all creation, below man.

The human being not only craves liberty and love instinctively, but law also; he "feels the weight of chance desires," and "longs for a repose that ever is the same." This is the *rationale* of Froebel's method in the occupations; he suggests the child's action, sometimes by interrogation merely, instead of directing it peremptorily. He asks the child, when he has done one thing, what is the opposite? which itself suggests the combination of opposites, that immediately produces a symmetrical effect. The child enjoys the symmetry all the more, if he feels as if he personally produced it. This is the secret of his love of repetition. He wants to see if by the same means he can again produce the same effect. He does the thing again and again, till he feels that he does it all of himself. He does not want you to help him even with your words (and you never should help him *except* with words). If a child acts from a suggestion, he feels free,—but if he produces the same effect, or a similar effect, without your suggestion, he has a still more self-respecting sense of power; and his will becomes more consciously free the more he chooses to put on the harness of order.

The kindergartener will sometimes have a child put under her care whose will has been exasperated by arbitrary and capricious treatment, or who has been made to act against his inclination till he has reacted, out of pure *contrariness*, as we say. This contrariness proves that he has been outraged; perhaps in some instances the effect has been pro-

duced by not feeding his mind with knowledge of law. The very violence of the evil may show that he is an exceptionally fine child, with an enormous sense of power, that he does not know what to do with because the proper educational influence has failed him. In other cases obstinacy may be a reaction against the vicious will of another, who, instead of offering him the bread of law, has presented to him the stone of his own stumbling. It is indispensable to give the child law, as well as love; but when you are doubtful whether you can genially suggest the law,—at all events express the love; and never substitute for the law your own will. The law which produces a good or beautiful effect, is God's will; your will has nothing creative about it; its best effect is to stimulate the antagonism of the child's, when the latter is feeble, which it sometimes is by reason of physical mal-organization, or by having been crushed by overbearing management, or vitiated by selfish caprice.

I may be told that if Froebel's education is wholly of a genial, coaxing character, it fails of being an image of the Divine Providence which is an alternation of attractions and antagonisms, speaking now in the music of nature, and now in thunders and lightnings, not only cherishing the heart with love, but stimulating the will with law; and be warned not to enervate the character, by producing an æsthetic luxury of sentiment, by which the personal being shall stagnate in the worst kind of selfishness—the passive kind. This objection might be pertinent, if the Kindergarten were to be protracted beyond the era to which Froebel limits it. Certainly the time comes, when the finite will should be antagonized, if need be, by the law of universal humanity. The purest, most loving, most disinterested will known to human history, recognized that there might be at least a wiser will, not to be doubted as still more loving; and said, "Not my will, but Thine be done,"—"Into Thy hands I commend my spirit" (my free causal power). But let the kindergartener remember she is not infinitely wise and good,

and beware of enacting the sovereign judge. There is no doubt that an exclusively-cherishing tenderness should be the law of the nursery, with no antagonism whatever, because at that age it is self-assertion which we wish to develop. We therefore act for the infant, having secured his acting *with us* by our genial encouragement. But this is no argument for continuing to act for him, when he can act with consciousness of an individual life. We must not prolong babyhood into the Kindergarten; or, at least, we must begin to engraft personal consciousness upon it, by playing little antagonisms merely. And so, it is no argument against the play of Kindergarten that it does not mature men. Let the children play with complete earnestness, and, as Plato says, "according to laws," and they will all the more likely seek laws when they come into wider relations.

The development of the consciousness of man is serial. In the nursery we coax the child to exercise the various muscles by playfully duplicating their action; we make him *make believe* walk, impressing his senses, as it were, with the whole operation as an object. The child first experiences the pleasure of movement, then desires to move for the sake of renewing this pleasure; then enjoys your helping him to do what he has not yet the bodily strength and skill to accomplish; and finally wills to take up his body and make his first independent step. This is the first crisis in the history of his individuality, and every mother knows it is the cheer of her magnetizing faith that enables him to pass through it. He then repeats the action intentionally, simply because he *can*; enjoying the exertion he makes all the more if, by your care, he has not begun to walk too soon, and experiences the pain of numerous falls, from want of guardian arms and supporting hands. Such pains disturb and haunt his fancy, and dishearten him. Courage and serene joy give strength and enterprise to activity.

The nursery and kindergarten education are the preliminary processes which foreshadow all the processes of the

Divine Providence. Therefore, even in the nursery we *play* antagonizing processes. We heighten the child's enjoyment by making him conscious of isolation a moment, to restore, as it were, with a shout, the delightful sense of relation; and the baby likes to have a handkerchief thrown over his head unexpectedly, and suddenly withdrawn again and again. So we sometimes pretend to let him fall, and just when he is about to cry with alarm, catch him again and kiss him.

Froebel in his nursery plays has several of this nature; and as children grow older they play antagonisms spontaneously, which are beneficial just so far as they elicit the consciousness of individual power; but are harmful if, proceeding too far, they show its limitations painfully; and make the child feel himself a victim.

In the Kindergarten season various sensibilities are manifest that have not shown themselves in the nursery, and which are premonitions of the destined dominion over material nature, which at first so much dominates the child, and would destroy his body if you did not intervene with your loving care. These are to be mothered in the kindergartener's heart till they become conscious desires, informing and directing his will, which is encouraged and strengthened — if it is never superseded by your will — until he shall begin to realize his personal responsibility. Then, as he took his body into his own keeping when he began to run alone, so now he will begin to take his character into his own hands to educate, and he will do it all the more certainly and energetically, if he feels you to be an all-helping, all-cherishing, all-inspiring friend, which you must needs be if you are open to feel and wise to know God's love to you, in making you his vicegerent to give glimpses, at least, of the immeasurable love of God, in giving the inexorable laws of nature, for the fulcrum of the power that He pours into his children, in the form of will; and which obeys Him just in proportion as it keeps its freedom to alter and alter and alter, till there is no longer any evil to be conscious of, and men shall have got the

dominion over nature, which consists in using it for all generous purposes, in a universal mutual understanding with one another. To be in the progressive attainment of this high destiny, is the growing happiness of man; a happiness which must ever have in it that element of *victory*, which distinguishes the eternal life of Christ from the nirwana of Buddha.

THE EDUCATION OF THE PRESENT.

THIS is the name of the paper, *Der Erziehung der Gegenwart*, which was started in Dresden immediately after the convention of the General Educational Union (Allgemeine Erziehung-Verein), in 1873. Its editors are the school directors, G. Kellner and W. Schroeter, of Dresden, assisted by Prof. Fichte of Stuttgart, and the Baroness Marenholtz-Bulow, whose address, at present, is Luttischauer-Strasse 11, Etage II, Dresden.

The leading article of No. 1 is from the pen of the Baroness, from which we extract her summing up of the demands of the present time.

"1. Abolition of all slaveries; not only the emancipation of the lower classes, and of the majority of the female sex, but the freedom of all men from spiritual bondage, and the elevation of every individual.

"2. Political culture, in various degrees and within ascertained limits, for all, through national education; making every one capable of fulfilling the duties of a citizen, which is the condition of the modern state, and in its turn will secure to all equality before the law.

"3. Union of the school for book-learning with the industrial school; not merely for practical ends, but chiefly because manual industry strengthens the moral powers, and leads to the culture of the artistic faculties of the working classes; so that handicraft and art may be conjoined. For the inevita-

ble progress of machinery, which can do all purely mechanical work, leaves the human hand free to produce, under the guidance of the inventive mind, all the artistic work to which only the mind is adequate.

"4. Consideration of the problems of practical life made imperative by the times, demands, on the other hand, a glance at the development of the race to the higher ideal good of life; and, in consequence, of the opposing tendencies that have been provoked, calls for a counterweight to the realism (or more accurately speaking, dry materialism,) of the age. In order to counterbalance the ever-increasing licentiousness of youth* by the prevailing relaxation of moral principles and religion, new measures are to be sought for, awakening religious sensibility and conscientiousness. For if these measures are not taken, a deeper and deeper sinking into mere sensuality will necessarily ensue, in consequence of the devotion paid to material life and its pleasures.

"5. In order to put true human culture in the place of show-culture, it is necessary to know how to lay a firm, new foundation to individual experience and the facts of natural life, by which a degree, at least, of one's own thinking may be possible to each one, and empty phrases (*phrasenthum*) may be opposed by something vital. A limitation and simplification — not an enlargement of book learning for the people's schools, are means too little understood and practised as yet. This requisition is imperative for all grades of society.

"6. The higher and loftier culture of the female sex, especially of those devoted to educational vocations, is one of the chief requisites, in order that good and intelligent MOTHERS may lay the only sure foundation for the improvement of mankind.

"7. Finally, educational provision must be made for improving bodily health on every side, for the seeds of disease are sown broadcast in the earlier as well as later years, by unnatural, unphysiological modes of life. To gain the end of both bodily and spiritual health, bodily and spiritual

activities must be cultivated in all classes, so that every one of the powers of the body and mind shall be exercised without allowing any circumstances whatever to hinder the union of both activities, one alone may not suffice. '*Der Erziehung des Gegenwart*' seeks to set in operation means that shall bring about this reform, for which preceding systems have not provided. A few words only may be appropriate here on the principle means for accomplishing these ends.

"All development and unfolding require activity corresponding with the organism of natural motion, which is expressed in circulation and change of material. Activity, which touches spiritual development, is the exercise of an analagous law. Change of material finds its analogy in the spiritual world, in the opposing elements of taking and giving. The impressions of the outer world, taken in by the senses, are worked into representations in the inner world, in order to be given out again through human activity and its works. In this exchange of outer and inner activity consists the building up of man, and it corresponds to the chemical change of material in nature. The law which lies at the root of the inevitable facts going out from the self, may be called the law of all facts. Froebel uses it for the guidance of childish activity, in order to bring this activity up to the point of representation and discovery, like the production of animal instincts, which also are founded upon law.

"That the expected result is thereby attained proves the justness of the principle, which receives its whole significance, first through practical operations, whether Froebel expresses his law by the formula 'the connection of opposites,' or otherwise. As by contrasts (opposites) in every movement, that action and reaction are designated; so every thesis demands its antithesis, whereby arises synthesis.

"The principle laid down by Froebel, as the basis of his method of education, receives a wider significance by his application of it, because it effects the steady connection of spiritual and bodily activity, and, even in childhood, brings these up to the point of free creativeness.

"The organisms of nature are formed after the general law determining each; so the child must form itself out of his own being, but that is only possible when his action becomes creative, and his works mirror to himself his own individuality, as works of art are the reflex image of the artist.

"Thus one of the chief demands of our times is fulfilled; which will ennoble every work, and excite to an activity worthy of man, while hand and heart work together, bodily and spiritual effort and use are united; the work proceeds morally, and is a means of education which is not to be gained by mere mechanical activity.

"Only through the new beginning which is made possible by Froebel's system of education, is the building up of society, according to present needs and conditions, to be attained. Only through preparation in earliest childhood on all sides, will it be possible that the schools which follow the Kindergarten, and the means of education that follow schools, shall give the results of well-founded principles and cultivated powers in both intellectual and industrial pursuits.

"For in this manner the elements of knowing and doing become the property of all, and means and opportunity are offered for the endowment of all, by which still higher knowledge and doing, may be secured for further development."

FROEBEL AND PESTALOZZI.

BY MRS. M. H. KRIEGE.

FRIEDRICH FROEBEL has been called a pupil of Pestalozzi, and, in a limited sense, justly so; for when he was a young man, he went to Pestalozzi, as did many others who had heard of his new way of instructing, and was very warm in praise of him and his method. No doubt he received many incitements from him, and confirmation of certain reflections

of his own; for Froebel had already thought deeply on the subject of education, had even taught and experimented.* The originality of his mind, however, led him into an independent road; and we might as well call Raphael a pupil of Perugino, as Froebel a pupil of Pestalozzi. Froebel, himself, used to say, "The tree has been my teacher;" and often when studying some branch of natural science at the university, he would leave the lecture room, in displeasure, at the mode in which the professor was presenting the subject, and go to the fields to study flowers and minerals, for hours, by himself. But this does not detract from Pestalozzi's merit. Undoubtedly, *he* was a genius, as well as Froebel. Pestalozzi had a warm heart for the poor and needy, who were growing up, without proper instruction; and, on the other hand, stimulated by Rousseau, he recognized how far the current scholarly culture was removed from nature; and how little adapted to the wants of the common people, was that which the privileged classes were receiving, even if it had been attainable. He was aware that the children of the people received their instruction, not by means of books, but chiefly by using their five senses; and to meet their wants he devised means, through which they might be benefitted by what the senses could teach; he taught them to observe, and express in language what they had observed. His whole method grew out of the necessities of the case.

Pestalozzi also had the merit of pointing out the importance of earliest education, the mighty influence mothers have in education. In his book for mothers, "How Gertrude Teaches her Children," he gave "Hints how mothers may make their children observe and speak." Before his time, the part the female sex had taken in education had been underrated — hardly recognized; now, they were first called upon to aid

* In the year 1805, Froebel went to Yverdon for the first time, on a short visit to Pestalozzi. In the year 1808, he went the second time from Frankfort-on-the-Main, taking with him two pupils of his own, and stayed several months.

in the great work, and to do with self-consciousness and intelligent aim what they had done, as it were, instinctively — unnoticed.

Froebel fully agreed with Pestalozzi in all this. He is even more pathetic in his appeals to the whole female sex, mothers included, to fit themselves for this high office. His ideals of family life, of the brotherhood of the whole human family, and of the duties it imposes on all, are expressed in his writings, and were impressed on all his pupils. He also devised means for the child's education at an earlier period than Pestalozzi did, for Froebel began in its very babyhood. (Witness the Mütter and Köse songs, and the notes to each song.) Froebel had a deeper philosophic mind than Pestalozzi. An ardent student of nature and her laws in all departments of science, he was a student of human nature in particular, as it is developed in language and history; and the peculiar vivid recollections of his own childhood, his observation of other children, and sympathetic knowledge of their feelings and cravings, made it easy for him to interpret the manifestations of every individual development.

Locke had attempted to solve this problem in his work on the human understanding by viewing children in the light of their future manhood, while he did not possess the clew to the nature and characteristics of childhood as Froebel had it. Thus while psychology had hitherto only treated of mature minds, we may say of Froebel, that he gave us a psychology of childhood. Thus he recognized what Pestalozzi had overlooked, viz., that in every healthy child, there is a strong primal instinct to do, to act, to produce; in short, that as human beings are the image of their Creator in a finite degree, they also possess the impulse and faculty to create, in their finite sphere, and that this is expressed in works of convenience and beauty, for art also is manifested even in early childhood.

Pestalozzi recognized the necessity of manual labor, especially for the children of the poor, and supplied mechanical work, *unconnected* with thought: while Froebel found means

to unite work and thought, by giving with the material, the law which is universal, and underlies all creation (divine as well as human), presenting it, at the same time, in a form so simple and tangible, that the smallest child in the Kindergarten can act upon it, without being aware as yet of its universality and import, which is, at a later period, revealed to him.

Pestalozzi often said, "I have found the alphabet of knowing, but there ought to be an alphabet of doing." This Froebel has found. As it is not enough to know right from wrong, in words, but also to do what is right, and thereby train the will; so, for the uses of life, our knowledge should be transformed into actions, or, as Froebel has it, "Children should learn by doing." Hence the great importance Froebel attaches to childish play, which is the child's *first* action; and in utilizing this activity, this play impulse, he aids the child to gain a fundamental knowledge of all things, which serves as basis to his future acquirements. Thus we see that Froebel starts from a different and more central point than Pestalozzi, and his scope is more complete and comprehensive.

Farther, Pestalozzi demands that the child should make his first observations *on* his own body, while Froebel demands that he should do it *by means of* his own body; and experience shows that, as an object of real study, the outer world is by far more interesting to the child, in early age, than his own body. In a preliminary way, he has provided for the child's general knowledge of his body, and its functions, in the "Mutter-Kose Lieder," in which he shows the baby, learning in sweet prattle about its tiny hands and feet, eyes, nose, and mouth, as he had observed mothers do; but as an object for serious study, he would defer it to a later period.

In schools where Pestalozzi's system has been introduced, unmodified by Froebel, and carried out without Pestalozzi's spirit of kindness and love to the children, or without understanding of their nature, there is danger that it may become

just as dry, lifeless, and unprofitable as any learning by rote; that language be cultivated in advance of ideas; that it may become an unconnected desultory teaching of heterogeneous and far-fetched things; and that children may grow proud and self-important, with an idea that they know so much, and can use such hard words; while doing as Froebel teaches it, with patient trying, keeps away all unhealthy excitement, and tends to humility.

Since, therefore, Froebel's system embodies all that is sound and excellent in Pestalozzi's ideas, with deeper and more comprehensive ones of his own, it is very well justified that patriots and scholars like Professor von Fichte, von Leonhardi, and others, demand that it should be made the basis of National Education in Germany, and that other countries also recognize its excellence, and successful beginnings are made to introduce it. The Baroness Marenholtz-Bulow, in a pamphlet entitled "The Kindergarten, the Child's first Workshop," characterizes the relation Froebel bears to Pestalozzi, in the following words:

"Froebel, with his first pupils, sought Pestalozzi at Yverdon, and became highly enthusiastic about him. The studies he made there during several months, but especially the personal intercourse with this noble man and great genius, made a lasting impression on him. Pestalozzi's mode of instruction, his whole system of object teaching served him to complete his occupation material for early childhood.

"But it is erroneous to suppose that Froebel's system proceeded out and was a continuation of Pestalozzi's; on the contrary, it is Froebel who furnishes the right beginning, the true basis for Pestalozzi's mode of instruction. Froebel has, in fact, laid a new basis for the whole realm of *education*, which is in harmony with Pestalozzi's mode of *instruction*, in which he recognizes *self-activity* as the first educational principle. To make this of effect, Froebel has added to observation, doing, in order to attain the ability to do, alongside with knowing. Instead of the mere mechanical and routine

work introduced in Pestalozzi's school, Froebel demands artistic formation and intellectual productive activity, according to his fundamental principle, which is—to recognize and treat man as a creative being from the very beginning of life.

“These two educational geniuses of the century complement each other, but each has his peculiar starting point, his separate region of reformatory activity.

“Froebel's idea is entirely independent of Pestalozzi's system, originating in himself, a product of his own peculiar views of the world (*Weltanschauung*).”

AFTER KINDERGARTEN, WHAT?

Continued from the January number, in which we gave hints for teaching children the alphabet, with its original sounds, by writing on the slate words which have no other sounds attached to the letters in them.

Thus far they have gone by laws.

The great philologist who suggested to me the idea of picking out the phonographic part of English, to present to children at first, gave me a hint of what was to be done next, in the answer he made to my question “How did you learn to write English so perfectly, in so short a time?” He replied, “The anomalies are so funny.”

Children having learnt to write words, according to the law of similarity, we bring the law of contrast to stimulate the memory of exceptions to the phonographic law. It is possible to make into groups all the anomalies; the greater the anomaly, the smaller the group. For instance, one set of anomalies consists of what are called silent letters. We tell the children, for instance, “Write the word *phthisic*.” They will write *tisic*, and we will tell them that in all books, it is written *phthisic*. This will surprise them so much that they will never forget it; for it is the only word of the kind found

in English. The most practical way to proceed, at this stage is to give to the children some child's book, and make the groups, as the anomalous words occur in their reading.

Let the child, for instance, take Monroe's First Reader. He will find that he can read all the sentences with the exception of one or two words in each page. The first excepted word is *see*. Perhaps he will call it *say-ay*; but you will say "That is *see*: whenever you see two *ěhs* together, they always sound like *ih* (pronounce it long as in marine, machine). On the third page, he will come to the word *tree*, and here it will be well to let him write on his slate a column of words, see, tree, free, flee, glee, seed, weed, need, and then let him read the column of words in his primer, the group of words that are written according to this anomaly. The next anomaly is *he*. You can say "Sometimes this sound is represented by one *e*;" and dictate for writing, he, she, me, we; but do not include the, as its final letter is always short, and so sounds *ěh*.

The next anomaly he will meet will be *eat*; and this introduces him to another group, eat, meat, seat, wheat, beat, feat, heat, neat, peat, reach, peach, teach, &c. (See the column.)

On the tenth page, will come the anomaly of the silent *e* final, in *little* and *love*, which will introduce to other groups of anomalies. Love belongs to a small group, in which is dove, honey, mother, brother, the *o* sounding like the first sound of up. The word *like* will have the diphthong written by *ih* (not pronounced long, for that would make it as in machine), but as the diphthong, *ah-ee*.

In this empirical way all the anomalies will be mastered soon. The groups of anomalies should be read over and copied on separate pieces of paper, and thus words spelt alike will be associated in the memory.

We have taken Munroe's First Reader for our guide in the order of the groups which make the third part of our primer, for we would like to help spread this set of Readers in the schools, because the author has made such good sentences

for teaching children to read naturally and expressively. It is the natural talk of children, and gives images that excite interest and suggest the tone and accent and emphasis.

But though this series is the *best* to follow our primer, *any* book that interests the children will do. We have frequently taught children to read in Mother Goose. We taught one child to read in the Story without an End. The mother of Wesley taught all her children to read, by the word method, in the book of Genesis.

To learn by our primer has the advantage of giving a perfect orthography. Of course, there will be no mistake in the phonographic words, and the anomalous words direct attention to the letters that seem grotesquely out of place, so that they are remembered, as my Hungarian friend said, "because they are so funny" in the eyes of the children. Things are remembered best which excite emotions. It is therefore a good plan to pause on words which have interesting meanings, and have conversation about their significance, in the way the "Record of a School" shows that Mr. Alcott used to do. The figurative meanings of words are very interesting to children, and cultivate their moral and æsthetic powers.

Nursery Department.

LETTER FROM A FROEBEL KINDERGARTEN.

DEAR AUNT LIZZIE: When I write to you about the Kindergarten, I copy from my Journal, in which I write every afternoon, part of the time that Ellen and I spend with papa. But there is so much more than I can put into my letter, that papa has advised me to skip along from Wednesday to Wednesday, and tell you what we do with the first Gift. I have told you of two lessons on the colored balls, which Cousin Gretchen gave us, just before we began our ball plays, which we always have on Wednesday; and now I will tell you the third lesson that she gave us. She brought in a rather larger

ball than any we had in our boxes; and it was *crocheted* differently. Imagine the ball divided by six great circles, crossing each other at one point, or rather at two points, just as the meridian lines cross each other at the poles of the terrestrial globe; and then the spaces between worked with six colors of worsted,—red, orange, yellow, green, blue, purple. These can be worked on the ball twice. Cousin Gretchen let us each take this ball, one after another, and say one thing about it,—whatever came into our heads. There was a string at the place where the lines crossed, and when we had all looked at it, she took hold of this string, and whirled it round, just as fast as she could; and asked us what color it seemed to be, while she was whirling it. It certainly did not seem to be any one of the six colors: we could hardly see it at all, it went so fast, and it seemed *whitish*. She said if she could whirl it fast enough, it would look quite white. Every one of us wanted to try to make it look quite white, and she let each of us try; but it looked grey when the smaller children whirled it, because they were not strong enough to whirl it very fast. Harry asked her what made it look different, when it was whirling, and when it was still; and she asked us all to think of some reason. I said it was the motion; and she asked the rest what they thought; and they all said just as I did, it was the motion; but Cousin Gretchen said the little children were too young to think the reason for the difference. However, she would show them that the motion was not the reason all by itself. So she distributed the six balls of the different colors, with strings to them all, and asked the children to whirl them, and see if it altered the color; and we found it did not. The red ball looked red, both when it was whirling and when it was still; and all the rest kept their color. It was only when that ball was whirled that had all the colors on it, that whirling made it seem white.

Cousin Gretchen then let us play with the balls awhile, tossing them, sometimes from one to the other, as we stood in two lines opposite; and sometimes against the wall, catching it again; and sometimes down on the floor, catching it when it bounded up. We could never catch it, without we made it go in a perfectly straight line to the floor or to the wall. If we struck it slantways, it would go clear off the other way. Cousin Gretchen made Ellen and me stand opposite, and then one of us threw the ball so that it would

strike the wall, half-way between us; and then when I threw it, it would bound into Ellen's hands, and when Ellen threw it, it would bound into my hands. She told us to tell papa, when we went to him in the afternoon, what we had been doing, and papa would teach us something about this, which the little children were too young to learn; and that he would tell us, too, how it was that the particolored ball looked white when it was whirled. And papa did give us a beautiful lesson in Mechanics and in Optics; which are the names of the science of motions, and the science of seeing. And Cousin Ellen, who writes papa's lessons in her Journal, gave a very interesting account of it. But Cousin Gretchen said the little children were quite satisfied to know the facts; and she was quite satisfied to have them know them. After we had done playing ball in the Kindergarten, that day, we eat our luncheons, which were spread out on the table, our napkins being our table cloths; and we have to be very careful lest some of the crumbs should get off on the tables, or on the floor. Cousin Gretchen is very particular, too, how we behave when we are eating. We talk, and exchange the things we have, as we please; but she wants us to be polite, as well as kind. She says kindness deserves to wear the beautiful dress of politeness; but if we are *only* polite, and not kind, that is hypocritical. We have such a good time, that it makes us good-natured, and kind, and polite, without much trying; and we never think about the rules, except when some one of the children is cross. And Cousin Gretchen says, that when a little child is cross, it is generally because he is not well, and we ought to think of that, and so be kinder and more patient with him. After luncheon, we folded up all our napkins, carefully keeping in all the crumbs and the cores of the apples; and then Cousin Gretchen let Ellen take them in a large basket, and go and shake them out of the door.

Then we had our sewing, and when any of the children got tired, she began to teach the words of a new song to them, and bye and bye, we put away our work, and learnt how to sing it; and then we sang other songs that we knew before, and Cousin Gretchen let each one of us go out, and put on our things, and come in; and then we became a purling river, and went out, flowing all round the garden, before we went home, for it was a lovely day.

Your affectionate

FANNY.

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Kindergarten Messenger.

VOL. II.—MARCH, 1874.—No. 3.

THE EDUCATION OF MAN.

BY FRIEDRICH FROEBEL.

[Continued from the February Number.]

WHATEVER is interior (being, mind, the action of God in men and things), is made known by exterior manifestations. But because education and instruction have to do necessarily with the exterior manifestations of men and things, and because science invokes them as testimonies, through which we draw inferences from the interior to the exterior, it does not follow that education and instruction may draw conclusions from the interior to the exterior, merely. On the contrary, we must judge the interior by the exterior, and the exterior by the interior, simultaneously. For instance: because nature is multiple; it is not necessary to infer a plurality of its principle, a plurality of God: and because God, its principle, is one, we need not deny that nature is a chain of numerous beings, but from these two data, so opposite to each other, we should draw an opposite conclusion; viz., that God being one in himself, nature, of which He is the source, is eternally multiple; and from this multiplicity (what we call the variety of nature), we conclude the unity of God. Negation of this truth is the source of the inutility of so many efforts, of so many mistakes in education and life. Judgments made upon the interior nature of a child, by its exterior manifestations merely, are the cause of so many failed educations, so many misunderstandings between parents and children, so many senseless dreams, so many deceived hopes.

Let parents, educators, and instructors, recognize this truth, become familiar with it, search it out into its least details, and it will bring them repose and certainty in the accomplishment of their duties. Let them realize fully, that the child who appears good externally, is not always good at the bottom; that often, in all its external conduct, it is fortified neither by love of others, nor by knowledge, nor by the love of good; while the child who appears rude, violent, wilful, whose exterior announces nothing less than goodness, has, nevertheless, a veritable inclination for everything which is excellent, a will for the good, only it is not yet developed and manifested. It is for this reason that all education, all instruction, must be in the beginning indulgent, flexible, supple; limiting itself to protect and watch, without fixed system and part taken (*parti pris*), for the divine action in man is good; it cannot be otherwise. This essential condition of education, which flows from the very nature of its principle, causes that man, while yet young, and unconscious as a simple product of nature, does not hesitate to demand what is truly good for himself, under the form which agrees best with its aptitudes and forces. The young gosling, hardly out of the egg, throws itself upon the pond, and plunges into the water, while the chicken scratches the earth, to seek its nourishment, and the little swallow finds its food flying in the air, and hardly alighting upon the earth. It is in vain to raise objections against this truth and its application in education. It is in vain to contest and combat it; it will justify itself none the less, it will appear no less radiant with light and splendor in the eyes of the generation which shall have faith and confidence in it.

We give to young plants and animals the space and time that their development requires, being persuaded that they cannot grow and develop themselves, except according to certain laws peculiar to each species. It is because of the repose we give them, the care we take to keep away every hurtful influence, that we see them grow and develop them-

selves. We all know this, and yet the infant man is always regarded by us as soft wax or clay to which we can give imprint according to our fancy!

Oh, you who haunt our gardens, fields, meadows, woods, why do you not open the eyes of your understanding? why do you not listen to what nature teaches you in her mute language? These plants that you call weeds, have only grown in bad conditions, trampled on, suffocated, so that you cannot divine what they could have become. If you had met them dilating, extending, expanding freely, in the fields, or cultivated in a garden border, you would have seen them spread before your eyes their rich, luxuriant nature, and abundance of life diffused in all their parts. Thus is it with the children whom you have compressed by shutting them up in conditions evidently opposed to their nature; they languish around you, overborne with moral and physical infirmities, when they also might have become completely developed beings and have expanded in the garden of life.

All conventional education and instruction is contrary to what the action of God in men requires; and it must necessarily destroy, or at least, put a drag upon (*enrayer*) the progress of man, if we consider him in his integral, healthy origin. Let nature be our guide here. The vine should be pruned, but the pruning of the vine does not cause it to bear fruit. Even if the pruner is animated by the best intentions, unless he take the precautions which its special nature demands, he will destroy or endanger the germ of its fertility.

We may remark, in passing, that men almost always pursue the right course with respect to the inferior creatures, the course that leads directly to the end. Why do they not do the same with respect to the infant man, since the force that works in him flows from the same source and is governed by the same laws? But they do not, and hence we cannot too much insist, in the interest of man, upon the observation and study of nature.

True education, that of which we have determined the end,

must be considered in its two-fold object. It contains a clear, vivifying idea, fundamentally true, based upon itself; and therefore, it requires that the mode of education be tolerant, variable, supple, and flexible; for the vivifying thought, eternal and divine, demands spontaneity and free will for the man, created for liberty, in the image of God.

But the model of education, recognized and accepted beforehand, this ideal of education, however perfect it may be, ought not to be followed, in all cases, except in its essence and aspirations; never in just such a form as it can be presented to educators. Unless we avoid splitting on this last rock we shall lose the ideal, which is to aid man to elevate and enoble humanity. Let the intellectual ideal serve only as guide; and let the choice of the manifestation, the exterior mode, the form of education, be left to the intelligence of the educator.

[*To be continued.*]

GLIMPSES OF PSYCHOLOGY.—NO. 3.

We have been asked by one of the students of Froebel's art and science, what books we should recommend to help her to a fuller knowledge of the subjects on which we gave a few hints in our first and second paper of "Glimpses."

In reply, we would first say, that it is a needed preparation for any study of books on intellectual and moral philosophy, to look back on our own moral history and mental experience, and ask ourselves what was the process of our moral growth, and the circumstances of the formation of our opinions; that is, what action of our relatives, guardians, and companions, had the best—and what the worst—practical effects upon our characters; what aided and what hindered us? Every fault in our characters has its history; having generally originated in the action of others upon us; sometimes their intentional action, which may have been merely mistaken, or

may have been wilfully selfish and malignant; and sometimes an influence unconsciously exerted. On the other hand, much of our life that has blest ourselves and others, can be referred to spontaneous manifestations of others, having no special reference to ourselves; generous sentiments uttered in felicitous words, generous acts recorded in history, or done in the privacy of domestic life; great truths bodied forth in imaginative poetry, over which our young hearts mused till the fire burned.

This empirical knowledge of the great nature which we share, is a living nucleus that will give vital meaning to any true words with which scientific treatises on the mind are written; and a power to judge whether the writer is talking about facts of life, or mere abstractions, out of which have died all spiritual substance, leaving only "a heap of empty boxes." In no department of study are we more liable to take words for things than in this. Abstraction is the source of all the false philosophy and theology which has distracted the world. Generalizations are of no aid — but a delusion and a snare — unless the mental and moral phenomena, from which they are derived, have been the writer's experiences, personal or sympathetic. Such experiences are as substantial as material things, to say the least; and even they do not do justice to the whole truth, which is — if we may so express it — the vital experience of God. Hence is the Living Word to which human abstractions can never do justice; being, indeed, but the refuse of thought "a weight to be laid aside" and forgotten, like a work done, as we stretch forward to the prize of truth, which is our "high calling."

In Book II, chapter vii, of *Campbell's Philosophy of Rhetoric*, there is a section headed, "Why is it that nonsense so often escapes being detected, both by the writer and reader?" It explains with great perspicuity, the uses and abuses of our faculty of abstraction, which is not a spiritual, but merely an intellectual faculty. I would commend this essay (and indeed, for several reasons, the whole book,) to a student of

intellectual philosophy. A great deal may be learned upon this subject, also, from an Essay on Language, printed a second time with some other papers, by Phillips & Sampson, Boston, in 1857, and probably still to be found in old book-stores.

On the subject of my second paper of "Glimpses" the same author has written two books, one published by D. Appleton, in New York, in 1864, "The Freedom of the Mind in willing; or every Being that wills, a Creative first Cause;" and in 1869, Lee & Shepard, Boston, published, as supplement, "Two letters on Causation, and freedom in willing, addressed to John Stuart Mill, with an Appendix on the Existence of Matter, and our Notions of Infinite Space."*

[From a letter dated St. Louis, December, 1873.]

WOMAN ripens to her dignity only through children's intercourse with her. Children's salvation through education, can only come through good and chastened mothers. Mothers, therefore, must be educated for the high functions they are to fulfil. Soon may the time come when in nursery and school, the young girls shall join and animate and lead the children's plays and occupations.

Nervousness and anxiety would, in many cases, not overcome young mothers were they used to the intercourse with children; had they seen their young life in all its aspects and incidents. Experience is bought too late, so much too dearly!

* In the first of these last two books, Mr. Hazard has made an examination of Edwards on the Will; and the only satisfactory reply to his argument for Necessity ever made. Very early in life, the task of answering Edwards was given him, by the late William E. Channing, D. D., who read his first edition of "Language," and was so much struck with the metaphysical genius displayed in it that he sought out the anonymous author on purpose to make this suggestion. He found him a clerk in his father's great manufactory, to whose business he afterwards succeeded, and he was engaged in it until he was an old man. All his books are a proof that *business* may be as good a disciplinarian of the higher intellect as scholastic education, to say the least.

Children have an unerring instinct which tells them whether a mother, teacher, friend, father, has been familiar with children, or not, before. They feel on common ground, on intimate terms, in cosy confidence with the guide who has known and loved children always.

HENRIETTA NOA.

THE HOME.

[A paper read by MRS. HORACE MANN to the New-England Woman's Club in answer to the questions, What can Home do for the Children? and, What can the Children do for the Home?]

Two people are set apart in every home to make a new-world and direct the issues of it. Upon what does the character and influence of these homes depend? Is it only to make a world for their own selfish enjoyments? Does not the fact of such an institution, old as the known history of the human race, point to specific duties in it? Does not the act of laying the foundation for this possible heaven upon earth involve a responsibility to all that come into it? How many homes fulfil the trust? How many may be called manufacturing of men and women in the highest sense of nurture? How many in which every thing else is made secondary to this primal object? Is it not the rule that children are constantly sacrificed and postponed to the other interests of life, to the pleasure and convenience of the parents, or even to their own rational pursuits of study and self-culture? Is it not the prevalent feeling that children are mere debtors to their parents, instead of being regarded as creditors to whom are due all that the parents are, and all that they can command? And before the age when children make demands that have to be met, and which at any age are set too much aside, is not the feeling very general that there is time enough, and that if they are only kept bodily comfortable and passably happy, they can be put off? Is it usual for parents to realize that the very first years are the most important of all

the years in which children are under tutelage, that the first impressions of moral relations are the most lasting? And is it not these very first years that are left to the guidance of ignorant attendants, a guidance not modified even by love?

Children do not come into the world voluntarily; they are ushered into this scene of things under varieties of conditions, some of which involve all the suffering of which humanity is capable, and, at any rate, they may be called the victims of their progenitors. The slave mother, in Cuba, frequently kills her children soon after their birth, because she knows what is the sad fate they are born to, and that she shall have no power to stand between them and that fate. And I have heard free mothers, who have hope to aid them, which is denied the slave — aye, and mothers in our very midst, express the profoundest compassion for their children, especially for their daughters, for being born to an inheritance from which they have suffered much themselves. I think there can be but one answer to my questions, taking society on the average, in spite of the fact that some children are ruinously indulged. It is easier to indulge them than to educate them. The latter involves more sacrifices of time and attention and preparation, than the average selfishness and indolence of mankind are ready to make. Many parents will work hard to lay up money for the material prosperity of their children, thus feeding their own pride, who will not devote any portion of their time to their careful training, to fit them for life and happiness.

That the home can do everything that is desirable for young children, if the right spirit pervades it, who can doubt who believes in God, and realizes that he has left it for parents to do? He does not interfere, even when the saddest possible consequences ensue from parental neglect. But as I do not believe any evil is infinite, I would not be supposed to forget that there is a self-recuperative power in spirit, which will save all humanity at last for the immortal life that is its manifest destiny. It is only this world that is virtually in the

hands of the human race, and we know that neglect of its duties often makes it a heritage of woe to man, no matter whether the neglect is voluntary or the fruit of ignorance.

Father and mother are alike bound to be the educators of their children. If their respective and joint action had not been needed, God could have made other conditions of parentage. The proportions of the duty are not the same, the larger proportion necessarily, at any rate practically, being the action and influence of the mother.

The union of the husband and wife cannot reach its ideal perfection without involving the most perfect accord in sympathy upon every subject, or in case of varieties of temperament, the most entire mutual appreciation, and does not the education of the children that springs from it transcend in importance every other mutual interest? If the parents do not unite in that, the unity of their whole relation must be broken. When circumstances leave the mother to perform this duty alone, she must take the place of the father, as well as fulfil her own duties, and sometimes her endeavor to do this gives to her efforts an earnestness and vitality that surpass those she made when the responsibility was shared. But if seconded from the beginning by the firmer will of the man, her grateful task is lightened.

Every newly-created being is a bundle of faculties, an incalculable power calculable only to the Being that created it. The whole universe is the response to the powers wrapped up in this human soul, and these powers are to be cultivated to their utmost extent, that by communication with the universe and with God through it, it may do its appointed work for the soul. The culture and direction of these powers are entrusted to parents, and in this part of the existence—the earthly school—the action of the parents may be nearly all-controlling in the formation of character. A violent, unregulated, selfish will may nip in the bud the very sources of earthly happiness and development in a child; a weak and selfish indulgence may nourish selfish propensities in it, and weaken the springs of character.

Again, a child may possess faculties superior to those of either parent. Parents must therefore work reverently as well as devotedly, to put it in harmony with God and the world, taking care to give it command of its faculties rather than to guide them arbitrarily in any particular direction. Devout and intelligent parents would watch sacredly for the sure indication of bent, and may often learn by so doing more than they can teach. Mr. Emerson says no man can teach another, but can only remove obstacles from the path, and secure liberty in following out nature's indications, — in short, leave the universe to teach. This view would lead a parent to exercise no arbitrary influence whatever, but only to win love and confidence by bestowing love and confidence; and thus armed with power, to enunciate general principles, which can be done to a child as well as to a man.

Every tone of the parents' voices, every motion they make, educates the child well or ill. The mother has the child's whole confidence, growing partly out of its organic life in her, which may last long after birth; that depends upon herself; and if she knows how to address it, its soul will be transparent to her. It is impossible for her to delegate this function of sympathy to any one, even the father cannot assume it, except in special cases where feminine characteristics are strong in his nature. If the mother does not know how to keep the child's confidence, a check is immediately put upon its development. If she loses her patience, she wounds the heart and injures the temper of her child, for the cry of pain often takes the form of ill temper; if she punishes it thoughtlessly or selfishly or petulantly or without making her child understand her action, she tempts it to deceive her; if she deceives it, she ruins everything, makes it impossible for the ideal of truth to rise before the child's mind, and ten to one it is made radically untruthful. If she is unjust, she puts it upon its self-defense, and smothers the voice of conscience, which can only be heard in humility, and in the "beauty of contrition." If she is selfish to it, she will evoke selfishness

from it inevitably. She must be as careful, in short, "not to offend one of these little ones" as lovers are not to offend each other, else their faith will be impaired; for when the perfect accord of sympathy is lost, love and confidence follow. There can be no greater misfortune to a child than to suffer, and, later in life, to realize a moral or an affectionate want in its mother, or in its father, if it has enjoyed at any time intimate relations with him. The anchor of the child's soul is then lost, and it may drift anywhere, for only through the near providence of its mother, can it realize the greater Providence encompassing them both.

How is it possible for a mother to risk delegating all this responsibility to another, whom she knows to be less qualified to meet it than herself? Who can be expected to have patience, long suffering, disinterestedness towards her child, if she fails herself? Who can be expected to watch for the first temptations to untruth, to selfishness, to the domineering spirit children so often show to one another, with the interest and insight of the mother? Nowhere can they be met and attended to at the right moment, but in the home, and by herself. But the mother must not only be prepared for this, she must be helped in it. If the father does not act with her, as her kingdom is a divided one, all her purposes may be baffled. She is not mistress in her own household, unless his sympathy and will are with her. If he obliges her to neglect her child to attend to his pleasures, she may lose the clue that both together could keep. It is his duty, on the contrary, to remove all other cares from her, that she may have serenity, strength, command of her mind and all its powers, for the great work before her. She needs the strengthening of his firmer will, and he needs the softening influence of her tenderness and fibrile sympathy for her child, if I may so term it. If he is a true man, his interest and delight in her new manifestation of feeling, the maternal sentiment, will be such that he will never outrage it by a selfish demand. He will be content, also; indeed no wandering desires will impel him

to turn her away from the object of her care, or prevent him from joining in her watch.

Parents enter upon this duty, in average cases, with very little consideration of its scope, or its obligations. They generally marry to gratify their own affections, which is innocent enough, but if they look no farther, not productive of much good to either; for an exclusive regard for one's own affections, and a constant demand for homage, often become perverted into the most impracticable and corrupting selfishness. There must be disinterestedness in the mutual affection which will stand the test of all trial, a sentiment of — or rather an unconscious — self-abnegation, that no trial except loss of faith in each other *can* destroy.

Some women marry for purely selfish reasons, for support, or to gain freedom for themselves, or to take a place in society. In such cases the confinement consequent upon the care of children becomes irksome, and is delegated to alien hands. There is but one remedy for these evils of thoughtless and selfish marriages. It is the previous culture, in every woman, of the maternal sentiment planted by nature in her heart, but often left in the germ until actual motherhood wakes it up. Actual motherhood is not needed to do this. Ideal motherhood can be cultivated by the personal care of children, and, happily in our day, there are means of studying this art on the most scientific basis. If the sentiment has not been thus previously developed and educated, it may remain an unenlightened instinct in the mother; and, at any rate, while it is growing, and it often does grow wonderfully by what it feeds on, her child must suffer from her want of enlightenment. Meantime the education goes on inevitably, although dependent for quality upon the joint action and intelligence of the parents.

In giving a general view of the parental duty, we must suppose circumstances that allow freedom of action. A degree of poverty that obliges parents to leave their children daily, makes it impossible to realize theoretical results, and it would

be unreasonable to require compliance with ideal conditions in such cases. It is only where it can be done, that we can say it ought to be done; but if its importance were recognized in the community, would marriage be entered into so recklessly, and would not all social relations be modified, and life be arranged accordingly? Would not the requirements of society, in the well-to-do classes, loosen their hold upon parents engaged in the education of a young family, or confine their demands to such reasonable limits as would not interfere with the duty, but rather aid in its fulfilment? Would not the most intelligent and cultivated assistance be selected, as in royal families, to help forward the home education, rather than strong muscle?

The central and crowning principle of the education, which should be given by the mother, and which begins with the life of the child, is the inculcation of the moral law. Morality is not directly teachable to a very little child. It can only be taught by symbols and by the analogy that actually exists between moral and physical law. The mother must have a clear sense of law herself, and her method must be a golden thread running through all the chance influences that she cannot control. The steadiness of her own mind must be the anchor of the child's mind. There is a law inherent in everything, and she must eliminate it for the child's guidance. Law is so grateful to our constitution of mind, so unerring in its workings, that the perception of it becomes a specific delight, and the manifestation of this delight can be observed in a well-trained child who is guided to use its faculties in practical work.

Of play, which is the method of communication with the child, and also its own mode of expressing its inner self, Plato says, in his *Republic*: "From their earliest years the plays of children ought to be subject to strict laws. For if their plays, and those who mingle with them, are arbitrary and lawless, how can they become virtuous men, law-abiding and obedient? On the contrary, when children are

early trained to submit to laws in their plays, love for these laws enters into their souls, and helps their development."

In another place he says: "Play has the mightiest influence on the maintenance or non-maintenance of laws; and if children's plays are conducted according to rules and laws, and they always pursue their amusements in conformity with order, while finding pleasure therein, it need not be feared that when they are grown up, they will break laws whose objects are more serious."

The law of love is as inevitable in its operation for the development of the affections, as is the physical law of symmetry and proportion, communicated to the mind through the intellect for artistic unfolding. The two are always in harmony, for love and beauty are one.

So of the law of truth. But for this the child's faith in its mother must be unbroken. It must never doubt. If she is unerringly truthful herself, in act, as well as in word, her child will soon know it, and imbibe the principle from the very *aura* of her presence. She must know how to hunt falsehood into all corners; she must implant the apprehension that falsehood is an enemy in disguise that may spring upon the offender at any moment; she must inculcate the law of fair play, which underlies every sentiment of justice. An invasion of this law, supposing such an event should happen under the child's observation, should be sorrowed over with an earnestness that will excite compassion for the culprit; and the salutary feeling of aversion to the act will take care of itself. In the clear heaven of a child's imagination it passes judgments, and these are not easily forgotten.

A mother would also wish to be the one to give her child its first knowledge of God. The child will ask very early who made it, and will not be satisfied with an equivocal answer. The demand is a natural and a vital one, and a decided step in development. Sometimes the knowledge of God is gained incidentally, or by a chance expression, and often the impression is a painful one of Power, rather than a

softening one of Love. If it comes in any other shape but that of love, it is necessarily so, and to avoid this, the mother must be vigilant. The child feels confidence in the power of the mother, through her love, and the feeling for the heavenly Parent for whom his love is excited, will naturally be a similar one.

The activity of young children is a great tax upon the strength, the nerves, the patience, and the resources of a mother. Her vital interest deprives her of the relief of the school teacher, whose whole time and thoughts are not so engrossed; hence, the palpable duty of the father; for this activity, this intense curiosity, this desire to examine everything, and to be doing something, constructively or destructively, is the very means for the child's culture. The mother must be educated for it, and the education must be previous to marriage, for it will require not only theoretical but practical instruction. Does not the requirement point out the nature and direction of her culture? If home is to be the regenerator of society, and that it can be made so is the most cheering hope to oppose to the growing danger of material prosperity and unenlightened political action, woman must be the instrument. Can she have a nobler vocation, or a wider sphere? To fit herself for it, she must pursue the most interesting, the noblest studies. The study of language in its structure and historical development; of the philosophy of the human mind, of which language is the vestibule and the exponent; the study of the exact sciences, to such an extent as to give precision and method to the mind; history, that will give her knowledge of human development in time, which is the symbol of development in the individual; natural history, which is an exhaustless quarry, and the most attractive topic for the instruction of the young; chemistry and physics, to explain the science of common things intelligently; knowledge of art sufficient to direct the development of the artistic powers in young children; all these things should be at the command of the mother, even if she

is obliged to invoke outside assistance of the same quality in the instruction of her children. Why should there not be as many Mrs. Somervilles as there are women in easy circumstances, who can command their leisure? If education was begun as early as it can and should be, and by education I do not mean filling a child's mind with facts, but drawing out its powers and affections, by directing its blind impulses aright, there might be a nation of such women. The faculties of man, which are the instruments given him to converse with God in nature, often lie dormant till they almost lose the power of action. No one who has had the first handling of little children, in the process of educating them, can have failed to see how little cultivation, even of the senses, they generally have at home; how obtuse they are to impressions; how unskilful and awkward in manipulation; how perverted in their notions of things; how difficult it is for them to see what is before their eyes; how little they understand of the words spoken to them; how vague their comprehension; how dulled their curiosity; how evidently their early and eager questions have been put aside; how little sense of power they possess. The exceptional examples of quick apprehension, discriminating curiosity, luminous faces, aptness to take hold of employment, prove how abnormal this average stupidity is; for it is not, necessarily, specially gifted children who are still curious and bright when they come out of the hands of their domestic educators; it is those children who have been duly attended to at home. Children apparently most favored by circumstances show the most of this stupidity. Those who have had everything done for them, instead of being made to do all they can for themselves; who have been educated, thus far, by ignorant nursery maids, unhappily the chief educators of young children belonging to polite society, find it most difficult to use their benumbed faculties. The common nursery educators do not even know how to play intelligently with them, and bribe and frighten them not to tell the devices they resort to, to get rid of the trouble. I

do not say this at random, for in my twenty-one years of school-keeping for little children, I made many discoveries in this field, being an imaginary mother, into whose ear little ones poured their sorrows. And in these confidences I was often asked not to tell the mother. The fear was doubtless of the intervening nursery maid, for some of the mothers were kind and loving, but it showed that the normal relation between mother and child had been broken.

In speaking of a specific culture for the natural vocation of mother and educator, I would not limit any one's taste in selecting their pursuits, or the culture required for them, but unless all intention of cultivating the natural affections is repudiated, I would not advise any one to neglect the maternal side of the nature; and there is a great difference between the worth of the objects for which culture is to be acquired, and there is a scale of values not lightly to be disregarded. To shine in society, to compete with her brother man in professional, commercial, or political life, — are these such worthy aims for her, as to cultivate those faculties that will make the most enlightened mothers and educators? I think there must be, in some language, a root of the word mother, meaning educator. Is it not known to mean the matrix in which is embedded the formation of the human being, and why not spiritually, as well as physically, for all creation is but an emblem of spiritual life. I presume no one will deny that these are woman's distinctive and natural vocations.

Why should she not be thankful to be exempted from the necessity of undertaking the coarser and heavier work of life, instead of complaining of the exemption? While man represents the element that must contend with the evils and obstacles of existence in this sphere, woman may represent the spiritual element that is to transmute these evils and obstacles into means of growth for him and for herself. If she so cultivates herself as to command man's respect and reverence by her inculcation of the highest principles, which her delicacy of perception and susceptibility of impression enable her when

well trained to analyze and to impart, will she not take a place such as the outside world can never give her, and make the home which is her field the microcosm of government from which the larger government of the world shall take pattern; for as the homes of a nation, so will the nation be.

Her natural position with regard to the world precludes the necessity of her making those compromises, which are called expediency, and which the still very imperfect development of humanity render necessary, in practical life, to some extent, on the principle that it is best to secure a portion of good, as stepping-stone to the attainment of the whole.

Her exemption from the strife gained by her exemption from the coarsest worldly cares, and from direct contact with evil, in its worst forms, ought to enable her to keep first principles more uniformly in sight; and to help men to resist the temptation of yielding too much to this mode of settling present difficulties, a mode always seriously corrupting when not restrained by principle. The clearer insight for the education of man, which she may get by her culture, undisturbed by the passions of the hour, may help lift him to higher motives than those of ambition or worldly success. Is not this a better sphere than to enter the arena of strife, and become a candidate for those worldly honors, only valuable to any one when earned by character and moral independence, and not by accident? Society already gives some offices of trust to woman, and will give more as they prove their ability for them.

And what can the child do for home? Can it not bring back youth to the parents, and make them review all that life has yet taught them, in the light of a love that fills their whole being? Are not human parents the representatives of the Universal Father to the child, in its earliest years, for he knows nothing of God but what he knows in them. If they do their duty to it, do they not find their reward in every day of their intercourse with it? Is there any possession that can compare in value with the affection and confidence

they inspire? Is there any study so absorbing, so suggestive, so comprehensive, as the unfolding of a human soul, in full possession of its powers; and in full enjoyment of and communion with the universe, that corresponds to those powers? And, by the child's unspoken and unconscious demand of perfection in them, does he not hold them up continually to their own highest ideal?

HARMONY OF FROEBEL WITH SWEDENBORG.

MAN'S life is formative and transformative. Every attempt to suppress his free embodiment of himself in the elements in which he finds himself, is vain; the privative formality of the Quaker is as unquestionable as the positive formality of the Romanist, and therefore, nothing is so *dry* as the *caput mortuum* of quakerism, in those of the society who are not personally spiritual. "Testimonies" the most sacred, ought never to prevent the free action of the progressive spirit. If they cease to be merely stepping-stones, they become terrible stumbling-blocks. Even the spiritual significance Moses gave to the forms of Hebrew worship, did not ensure their continued spiritual power over those who exalted their letter over their spirit.

Childhood, with its spontaneous dance and song, teaches more truth than all the doctors of the Temple, who are legitimately *surprised* by its understanding and answers; and they may learn of it the laws of the kingdom of heaven better than by the *Cabala*.

We give below an extract from the Rev. Chauncey Giles's *Heavenly Blessedness*, that might have been written to sum the philosophy of Froebel. It seems to us that if this is the philosophy of Swedenborg, every Swedenborgian society should have for its missionaries kindergarteners, to teach the children of the rising generation; and this would indeed be the initiation of the New Church Universal. Is not this what Swedenborg suggested in his book entitled *Heaven and Hell*, in which he represents infants in heaven under the tutelage of female angels? for is not that mysterious writing meant as a parable of this world's future, when the rule — not the exception — will be to do the heavenly Father's will on earth as it is done in heaven?

* * * * *

“From the very nature of love and wisdom it is evident that infinite love and infinite wisdom could seek no other end than to communicate blessedness in the wisest possible way, and in the fullest degree. If the Lord had any other end than the highest good of all, his love would not be infinite; and if we admit that He could seek his ends in any better or in any other way than He does seek them, his wisdom cannot be infinite; for it is the part of wisdom to seek the attainment of its ends by the best means.

“The more we investigate the physical and spiritual nature of man, the more fully we shall be confirmed in the truth that every part of his form—from the least to the greatest, from the lowest to the highest—was designed by infinite wisdom to promote man’s happiness. His whole organization points to that. Man is really a form organized for the reception of life from the Lord. He is the answer which infinite wisdom makes to the wants of infinite love. Love, from its very nature, must go out of itself; it must communicate itself; it must bless; it *burns* to communicate itself. If the Lord is a being of infinite love, He could not dwell alone in his own eternity. He must have an infinite desire to communicate his life; to give of his own, of Himself. As there were no beings co-existing whom He could love, He must create them. As He could not create another being, having an independent, self-existing life (for the very idea of creation involves beginning, dependence), He created an organized form, capable of *receiving* his life. He made this form in his own likeness and image; and, as He could not give it independent life, He made it capable of receiving the divine life, in such a manner that it should seem to be man’s own, and, to all intents and purposes, should be his own. He gave to this organized form, which we call man, the power of receiving and reciprocating his love and life as of himself, and by its reception and exercise, He blesses him. He finds beings out of Himself, upon whom He can

lavish the riches of his infinite love. To accomplish this end, is the use of everything in the universe.

“A very little knowledge and reflection will enable us to see that the instrumentalities by which this end is attained are innumerable; and are all adjusted to each other, and to the end sought, with the nicest accuracy; and that they work together with a harmony surpassing all finite wisdom. The material body, for example, is organized with reference to all material things on one side, and to the spiritual body on the other. The sense of touch is organized to receive delight from the actual contacts of the material world, and it is perfectly adapted to the force, resistance, roughness, form, and hardness of matter. If the sense of feeling was more delicate and keen than it is, it would be a source of continual pain. Every contact would hurt us. If it was much more obtuse than it is, we should receive little or no sensation from physical contact, and one fruitful source of earthly and corporeal good would be cut off from us.

“Suppose we had no relish for our food, how much of earthly good would be lost. The Lord has so formed us that the substances of the material body require to be continually replenished, and He has filled the world with the greatest abundance and variety of meats, and the most delicate fruits, to meet that want. Think for a moment of this single way in which the Lord has provided to bless man with a sensuous good! The grape, the apple, the pear, the berry, wheat, rice, corn, and every fruit that is good for food, is a form of the divine love, created for us and sent to us, and specifically adapted, not only to supply a necessity, but to communicate a delight.

“The same is true of the eye and the ear, in their relations to light and air. They are organized with a wisdom, which not only surpasses man’s wisdom to conceive, in the first instance, but even to understand, when their forms and modes of operation are before him. Every sense is an avenue through which the Lord approaches man to bless him. His

love streams into us through eye and ear, in every pleasing form of beauty, and shade of color, and harmony of sound. The Lord has formed the material world, so grand and beautiful, that it might be attractive to man. To go into details, and show the wonderful methods by which the Lord blesses man, as a mere physical being, would exhaust all science and all art.

"But if the Lord has so accurately and wonderfully adjusted the organization of the material body to the material world, it is evident that we must keep within the laws of this organization, and act according to them, or we shall derange these nice harmonies, and the divine blessing, of which they are the embodiment, cannot reach us. On the contrary, we may turn it into a curse. If we desire to receive the blessing, we must walk in that law of the Lord by which alone the blessing can be communicated. The organization of the eye, and its relations to sight, are all laws of the Lord; and no one can get the blessings which the Lord intended to send to us through that form, and by those methods, unless he walks in that law and keeps its testimonies.

"So it is with every sense. If you desire to receive the blessing of appetite, you must walk in the laws of the Lord, with regard to it. If carried away by its delights, you violate those laws; if you indulge in excess, or turn aside from the divine methods, the blessing cannot reach you, and the means by which it was to be communicated are turned into a curse.

"This must be so in the very nature of things, for it requires the most accurate adjustment of the most complicated and delicate forms to secure a specific end; as the communication of a delight, it is evident that any violation of the order, or any violence done to the organization, would defeat the end.

"Here we see a principle of universal application to all forms and degrees of the mind. The Lord accomplishes all his ends, by the most various and complicated instrumentality, and, when we see how He effects a purpose, we see how infinite wisdom does it. We see the only way in which it can be accomplished, and we must walk in that way, if we desire to reach that end.

"The human mind, or soul, is a form organized of spiritual substances; it is a spiritual body, and it is subject to all the laws of organization; it is a form created to receive life from the Lord in a higher degree than the material body. But it is none the less a real and substantial form. The will

is as truly an organic form as the material heart; and the understanding as the material eye. The understanding is the eye of the soul, not in a metaphorical or analogical sense, but really in actual form; and it sees by the reception of spiritual light which is truth, as the material eye sees by the influx into it of natural light.

"The Lord blesses man spiritually then in the same way that He does naturally. He cannot pour love into the heart, and truth into the understanding, while man remains a merely *passive subject*. We must act as of ourselves, as we do in natural things. Love in every form of affection, and wisdom in every form of knowledge and truth, are blessings from the Lord. The love of country and home, of friend and neighbor, of husband and wife and child, and all our social and domestic affections, are forms of the divine love in us. They are blessings perpetually flowing from the Lord. They are his gifts to us. It is the same with all the delights of knowledge. Every truth of nature or spirit is a form of the divine love, and it is sent to us from the Lord to bless us. Infinite wisdom has devised the form, and the method of sending them, and we can only receive them in that way. If we walk in it, we shall receive the blessing. Every law of the Lord is a mode or way of communicating a blessing. If we walk in the law, we shall receive the blessing. He intended to send us by that path. If we miss the path, we shall be missing. If we do not love our country; if we shun society; if we hate our fellow-men; if we do not love wife or child; if we will not learn the truth, we exclude all the blessings that the Lord would send us in these forms. The Lord cannot communicate the blessings which come to us in the perceptions of beauty of form and color and relation, and the innumerable pleasing images which flow in through the eye, in *any other way* than by the eye. He cannot send them to us through the ear or touch or taste. According to the same law, He cannot send the blessings that flow from the exercise of spiritual affections, and the knowledge of spiritual truth, in *any other way* than by the exercise of those spiritual faculties, which the Lord has made for their reception. We must walk in these laws of the Lord, to receive these blessings."*

* See pp. 3—8 of "*Heavenly Blessedness; what it is, and how attained*," in a series of discourses on the Beatitudes; by REV. CHAUNCY GILES, author of "*The Nature of Spirit, and of Man as a Spiritual Being*," etc. Published by James Spiers, 36 Bloomsbury Street, London, 1872; and sold in New York at No. 20 Cooper Union, by E. H. Swinney.

Many persons, inquiring into the subject of Froebel's reform, ask, Where are the *genuine* Kindergartens? We therefore give this list—which is probably complete, with the exception of the German-American ones.

The names marked with (*) are of those trained by Mrs. Kriege and her daughter; those marked with (†) by Miss Garland, her substitute and successor.

The largest Kindergarten, and a model with the best conditions, is that of Mrs. Kraus-Boelte, 7 Gramercy Park, Twentieth Street, New York, being a part of Miss Haines's large educational establishment. She is assisted by her husband, Mr. J. Kraus.

Miss Blow, of St. Louis, student with and approved pupil of Mrs. Kraus-Boelte, has a model Kindergarten at the Normal School of St. Louis, Mo.

* Miss Garland, at 98 Chestnut Street, Boston, has also a model Kindergarten. She is assisted by Miss R. J. Weston, who was trained by herself.

† One of her pupils, Miss Symonds, also keeps the Kindergarten in Somerset and Allston Streets,—the only public Kindergarten as yet in America, except Miss Blow's, in St. Louis.

* Miss Annie C. Rust has a private Kindergarten at 113 Pembroke Street, Boston.

* Miss Horn has one at 8 Centre Street, Boston Highlands.

* Miss Nina More, at a private house, Mt. Vernon Street, Boston.

* Miss S. H. Curtis, at a private house in Brookline, Mass.

* Miss Anna Davis, at a private house at Chelsea, Mass.

* Miss Mattie Stearns, at a private house at Fitchburg, Mass.

* Mrs. A. B. Knox, at No. 1 Elm Street, Worcester, Mass.

* Miss Alice Matthews, at Yarmouth Point, Mass.

* Miss Hersey, at Melrose, Mass.

† Mrs. Waterman, at Melrose, Mass.

† Miss Alice Balch, at Marlborough, Mass.

* Mrs. C. B. Thomas, at 158 Friendship Street, Providence, R. I.

* Miss Priscilla Hadyn, at Waterbury, Conn.

* Miss Kate E. Smith, at 569 Madison Avenue, Elizabeth, N. J.

* Miss Gilmore, Orange, N. J.

* Miss Hyde, at Grand Rapids, Mich.

† Mrs. John Ogden, 181 East Long Street, Columbus, Ohio.

* Miss Mary Cranch Peabody, at New Bedford, Mass.

† Miss C. E. Dewing, at Madame D'Herville's school, Philadelphia.

* Mrs. Longfellow, No. 128 Remsen Street, Brooklyn, N. Y.

* Mrs. Phalen, somewhere in California.

Miss Julia Smith, at Montclair, N. J., trained by * Miss Ella Snelling.

In Miss Marwedel's School, at 1313 K Street, Washington, D. C., Miss Susie Pollock, trained by Lina Morgenstein, Berlin.

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No. 4.

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EDITED BY

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Kindergarten Messenger.

VOL. II.—APRIL, 1874.—No. 4

THE EDUCATION OF MAN.

BY FRIEDRICH FROEBEL.

[Continued from page 4 of the March number.]

THIS ideal of life, which we Christians find in Jesus, and which humanity recognizes as the only model of its life, implies in itself the clear and perfect knowledge of eternal life, the principle, origin, and end of the existence of man. Now the eternal ideal requires that every man in his turn should give an image of this eternal model. Every man is thus to become a model for others, and must manifest himself according to the eternal law, in all liberty, conscience, and spontaneity. If the ideal or divine type is the unique model to be followed in all education, free choice of the mode or external manifestation of this is none the less subject to the individual appreciation of parents or teachers. Our own experience teaches us, meantime, that this eternal ideal seems to require a great deal from our weakness, and appears severe and inflexible. The human mind is always expected, however, to make its aim nothing less, without being subservient in its details and application to such or such a conventional, individual, or imposed form.

In all good education, in all true instruction, liberty and spontaneity are to be secured to the child, to the pupil, by all means. Constraint and aversion would crowd out liberty and love. Wherever hatred evokes hatred, and severity, fraud, or oppression induces slavery, where necessity or

domestic service brings servitude, where harshness engenders obstinacy and deceitfulness, the action of education and instruction is null and void. To avoid this shoal, educators and instructors must act as we have already indicated. They will succeed in their aim only by choosing the mode of education or instruction adapted to the nature of each individual, while respecting the eternal law in all its integrity. Let educators and instructors not lose sight of this double duty, which their function makes incumbent upon them; let them always, and at the same time, give and take, unite and separate, anticipate and follow, act and let act; let them now assign an end, and now leave the child to choose one; let them be at once firm and flexible.

But between the child and the educator, the master and the pupil, rises a third requisition, to which child, educator, master and pupil must equally submit. We mean the choice of all that is conformable to justice and the highest good. It is by satisfying this requisition that they will reveal and manifest the justice and goodness which they bear within themselves; and we can truly say that from earliest childhood, the child meets and satisfies this requisition with surprising tact; for we rarely see him withdraw himself voluntarily from these obligations. The choice of justice and goodness is to preside over the smallest acts in education and true instruction. Let educators and instructors never lose sight of this truth, for it is the source of that formula which is generally accepted in all true education: "*Do such or such a thing, and then see what it produces; how it leads to the end that you propose; what is the knowledge that you have acquired by its means.*" And also the following maxim: "*In order that the intellectual being that lives within you shall manifest itself outwardly and by the outward in all its integrity, interrogate that being and learn to know it.*" Jesus, proceeding thus in regard to himself, initiates us into the divinity of his and our being, his and our life, and his and our mission; giving us knowledge of the principle and being of all truth and life.

To make this understood, and to apply it to education, educators and instructors are to make the particular flow from the general, and the general from the particular, in order, afterwards, to show them united. They are to enable their pupils to seize the distinction between the interior and the exterior, and between the exterior and the interior; and to point out the union which necessarily exists between these two conditions of the being or the thing. They are to establish the difference between the infinite and what appears finite, and between the finite and the infinite, and to show the relations of the two; they are, in fine, to lead the child and the pupil to behold the divine action in man as the being of man which is according to God, and the intimate union that exists between man and God.

This is what will spring clearly from the knowledge of man through man; and so much the more as man will seek the image of his own life, both in the life of the human child, and in the history of the development of humanity.

Since we find in the life of man, a finite, temporal, terrestrial being, the manifestation of an infinite, celestial, eternal principle; since we find in the origin and whole internal being of man, the divine action which constitutes the essence of his being, and since the whole aim of education is to make manifest, and publish through man, the action of God in him; it is necessary to consider him from the first moment of his appearance on earth, and to be convinced that from the time he leaves the bosom of his mother he requires peculiar cares.

Let us then consider man especially in his healthy and integral origin; let us regard his soul and his intelligence as an essence proceeding from God, and animating a human form. Let the child appear to us a living pledge of the presence, goodness, and love of God. It is thus that the first Christians looked upon their children; and this was the significance also of the *names* they gave to them.

Every human being then, is to be considered a real and

necessary member of the human race; and by this title he becomes the object of intelligent and peculiar cares. It is God himself whom parents are to consider in the child He confides to them,* and for whom he makes them responsible to all humanity.

The parents will also consider the child in relation to the evident connection of the past, the present, and the future of the development of humanity. They will always have in view, during his education, the demands of the past, the present, and the future of the human race. Thus looking upon the child in his relations with God, nature, and humanity, they will recognize in him a unity, an individuality, which carrying in it the germ of which it was the product, contains at once the past, present, and future of humanity. Then let us not consider man, or humanity in man, as the appearance of a being who has attained the most elevated point of his development and perfect unfolding. Let us regard this figure of humanity as a progressive being, marching on forever, passing from one stage of development to another, his eyes turned incessantly towards the end he wishes to attain; aspiring to the infinite, the eternal. We fall into an error by looking upon the development and formation of humanity as the result of an isolated action, incessantly renewed in a community of similar beings. In considering thus the development of the human race, the children as well as the present races would be nothing more than servile copies of anterior models, when they are destined, on the contrary, to become living models for the future, by the degree of development they shall have acquired for the profit of future races of the great human community. Every human race, as well as every individual man, is the *résumé* of the total development acquired by the preceding progress of the human race. If it were not so, man could not comprehend the past or present

* "Whoever receiveth a little child in my name, receiveth me, and HIM THAT SENT ME."

of humanity. Let him know, then, that God has not put him into the narrow path of imitation, but has placed him upon the high road of development, by giving him liberty and spontaneity. Let each man stand as a model for himself and others; for in each man, each member of humanity and child of God, *all humanity* appears. In each man, also, humanity, manifesting itself in a manner so varied and so peculiar to each individual, has a so much greater presentiment of the essence of his being, and of the being of God in his infinity; while it also proclaims the creative element by the diversities it incessantly engenders. It is only by means of the perfect knowledge of man and of all things to which that knowledge of man leads us; it is only by means of this penetration into the interior being of man, that we are instructed in what are the wants and demands which education is called upon to satisfy; it is only by means of the minute examination of man, from the first instant of his coming into this world, that we can hope to see the cares with which we surround the child bear good fruit.

The duties of husbands and wives and of parents, before and after the coming of the child into the world, spring clearly from all we have said. Let them endeavor to render their lives pure and holy; let them be penetrated with the dignity and the value of a man; let them consider themselves the protectors, the depositaries, the vigilant guardians of a gift, which God commits to their care; let them instruct themselves in the human destiny; let them search for the path which is to lead man to his end, for thus only can they attain the knowledge of what their child is, in relation to God, in relation to humanity, in relation to themselves.* The destiny of man, the child of God and nature, consists in manifesting himself as a union of these; for he is the link

* The identity of this view with that given in Mrs. Mann's lecture to the Women's Club, published in the March number, seems to make her a plagiarist, but she had not read this book when she wrote her lecture.

between the natural and the divine, the terrestrial and the celestial, the finite and the infinite. The destiny of the child as a member of a family, consists in developing and manifesting in himself the being of the family, the aptitudes, the forces which he draws from its union. The destiny of man, inasmuch as he is a member of humanity, consists in developing and manifesting in himself the being, forces, and faculties of humanity in general.

It is thus that in manifesting and developing themselves individually, completely, and freely, children who are the members of the same family, manifest and develop at the same time, the character of their parents and family, and often also, dispositions and faculties that hitherto they had not recognized in themselves, or supposed to exist, although they did exist at the depths of their being.

To be continued.

GLIMPSES OF PSYCHOLOGY.—NO. 4.

IF the spontaneous will of man, and his heart with its latent love, hope, and sense of beauty and justice, are without date,

“An eye among the blind,
That, deaf and silent, reads the eternal deep,
Haunted forever by the eternal mind,”

yet there is no doubt that the human understanding, as well as the body, begins in time, and gradually identifies the individual for communication with other individuals of its kind. The beginning of the human understanding is in the impressions of an envioning universe, against which the sensibility reacts, and by this activity developes the organs of sense, which are the connection of those two great contrasts, the soul and the outward universe. For perceptions of sense are the instrumentality by which the will vivifies

the heart, so disposing the particulars of the surrounding universe as to give the definite form of *thoughts* to consciousness. The human being has no absolute knowledge like the lower animals, who are passive instrumentality of God to certain finite ends below the plane of spirituality. Created for the infinite ends of intelligence, and free communion with one another and God, men need to become conscious of the whole process of their own being, and do so by a gradual conversation with God, who is forever saying, by the universe, which is his speech, I AM. And here education begins its offices, by helping man to reply THOU ART, which he does by his legitimate art. But no one man can utter the *thou art* of humanity adequately. It takes all humanity forever and ever to do so; and it does not do so but just so far as the men who compose it are in mutual understanding and communion with each other. Therefore each man must be taken by the hand by those already conscious, and led to realize his own consciousness by learning that of his fellows.

In the action and reaction of the individual with his special environment, he comes to distinguish himself from that which gives him pleasure and pain, and he will be attracted to the former, and repelled from the latter; and thus come to discriminate outward things from each other. The observation and discrimination of the particulars of nature is *thinking*. Sensuous impressions are the raw material of thoughts, but discrimination and classification of things according to their similarities, is the *operation* of thought.

Education has an office in both the accumulation of sensuous impressions and the operation of thinking. The mother and nurse of each child must so order the objects about him, that his organs shall be properly impressed, and not overtaxed, because only so can they grow to be a good instrumentality for receiving ever more delicate impressions. A tender sympathy for the unconscious little one, who is gradually coming to identify himself, and love, — such as only a mother can have in the greatest perfection, are the special

qualifications of the educator at this stage. Such a knowledge of nature's laws and order, as may enable the educator to lead the child's activity according to law and order, can alone help the child to reproduce, on his finite plane, an image of God's creative action. The educator who should succeed the nurse, is the kindergartener, who, without lacking the sympathetic affection of the nurse, must add a knowledge of nature both material and spiritual, so that she may bring these opposites into their right connection with each other.

She will therefore lead the child to *produce* something that shall serve as a ground for the operation of thinking. Instead of letting the blind will spend its energy in wild and aimless motion, she will present a desirable aim to attain, which will produce an effect that shall satisfy the heart, and produce an object that shall engage the attention, and stimulate to a reproduction of it, until it is thoroughly known, not only in its natural properties but in the law of its being, which was the child's own method of producing the thing.

The genesis of the understanding then, is, first, sensuous impression, which, reproducing itself intentionally, becomes, secondly, perception; and, thirdly, an adapting of means to ends, and thereby, rising into judgment and knowledge. To get understanding precedes getting knowledge, which is the special work of the understanding, when it is developed.

There is another faculty of the individual, besides understanding, and which is to be discriminated from it — fancy. Vivid and clear sensuous impressions are the foundation of fancy, as well as of understanding. But the will, acting among these impressions in a wild and sovereign way, is fancy; while the will arranging impressions according to the order of nature, is understanding. Froebel has provided for the development of the understanding the occupations, as he calls the regular *production* of forms, transient and permanent. Nothing can be produced which satisfies the æsthetic sense, except by following the laws of creation. To analyze these productions will give experimental understanding of

those laws. In superintending the occupations, the kindergartener must, therefore, see that the child does things in the right order, and gives an account of what he does in the right words, for words, the first works of human art, have a great deal to do with the development of the understanding, lifting man into a sphere above that of the mere animal. After a thing is made, or an effect produced and named, it must be made a subject for analysis; and it can easily be made so, because children's attention is easily conciliated to what they themselves have done or produced. Putting their own action into a thing, makes it interesting to them; and they can make an exhaustive analysis of it, because, in addition to its appearances, they know the law of its being, which was their own method, and the cause of its being, which was their own *motive*. From analyzing their own works, children can, in due time, be led to analyze works of nature. And here the kindergartener has great room for the exercise of judgment, in the selection of suitable objects.

Froebel advised that objects should be taken from the vegetable creation, for lessons; and that children should be interested in planting seeds and watching growth, becoming acquainted with its general conditions, observing which are within the scope of their own powers to provide, and which are beyond human power; thus leading the understanding through nature, outward and inward, to God.

If we see that the work done is artistic, and that the objects of nature analyzed are beautiful, this culture of the understanding may refine and elevate the taste, and beautify the fancy.

For the fancy is to be carefully cherished by the kindergartener. It is not amenable to direct influence perhaps, but not beyond an indirect influence. The soundness of the understanding is conducive to a beautiful play of fancy, which is a peculiarly human faculty; for we have not a particle of evidence that any animal below man has this kind of thinking, which delights in transcending the facts of nature

in its creations, and sometimes sets the laws of nature at defiance. But we must defer to another paper the many things we have to say in regard to the imagination and its culture.

TEACHING LITTLE CHILDREN TO READ.

[Reprinted from "*Kindergarten Notes*."]

ONE of the most pernicious mistakes that is made in our fast age, to the decided injury of the young generation, is to goad them on by all possible allurements of praise or blame to learn to read, at an age when the mind of the child is not sufficiently developed to derive any benefit from such an abstract occupation. If we would only, in this important matter, be guided by what nature points out, and observe the child, we would soon see that his interest is in the world around him — in *things*, and not in letters, which are only the signs of things. And how vast a field nature offers to the child; how eager he is to learn about all objects that surround him, and how often are the questions, How? What? and Wherefore? the child asks, disregarded or unsatisfactorily answered. Then how incessant the craving for *something to do*, that every healthy, active child exhibits. And how do we meet this demand? Generally the child is told, "Do not touch this," "Do not meddle with that," and ready-made playthings are given him, that leave him nothing to do but to destroy them in order to effect a change. If we ask ourselves why children are in all sorts of mischief, we will find that it is not their delight to be mischievous, but because of their need of some kind of occupation. Now a remedy for all this parents think to find, in sending the little children to school, to get rid of them at home; to keep them from the street or out of mischief. The age at which children are sent to school has been marked down lower and lower, till they are now sent when they are barely five years

old. I would not object to sending them so young, or even younger, say at three years (for children like to be among companions of their own age), if suitable occupation was provided for them that would serve for the intellectual and physical development adapted to their age; but instead of this, one of the very first requirements is that they shall learn to sit still, so contrary to child nature. Then they must remember those senseless, uninteresting figures called letters. The fact that they are embellished and made palatable by pasting them on blocks of various colors, or accompanied by pictures (a humane device of our age, to sugar-coat the terrible process of learning to read), shows that it is an unnatural forcing process the little ones are undergoing. I cannot but believe that in some instances it is vanity on the part of parents that makes them wish that their children should learn to read so early. They seem to think the child is bright if he accomplishes this feat; he is praised and becomes vain and stultified, but they do not seem to see that a child who does not know a single letter, may be far superior in general intelligence to such a drilled little parrot. This reminds me that I once visited the city of D —, and was struck by the number of bow-legged children I met in the street, and on inquiring what was the reason of this, was told that mothers felt quite proud if their children could walk soon, and put them on their feet before they were strong enough. A singular injury is done to brain-forced children, but the effects are of course not so readily discernable. But why should we anticipate what will come naturally and without trouble in the course of time?

A superintendent of public schools in Massachusetts, and several lady teachers in the primary department, have told me it was a very hard task, and of no use whatever, to teach the young children to read. It took them years to learn what children learned in a few weeks who had begun older. Generally those who had entered school later were, after a little while, better readers than those that had begun at four or

five. Why should the little ones spend their days in the crowded school-room sitting still, when they could be so much better occupied and happy all the time?

It is certain that a child needs mental food, as well as wisely directed activity, before the age of seven, — the proper time at which a child might begin to learn to read without injury, — but by all means let us adapt the mental food to the digestive powers of the child. It is necessary that the child should learn to concentrate his mind on something for a little while, or else he becomes fickle and flighty, — but let it be objects the child is interested in and not abstractions. Friedrich Froebel, who has devoted his life to the study of childhood and its needs and wants, has presented us, in his Kindergarten occupations, the means to develop in the child, not only the intellect, but also the noblest attributes of man, — the creative or inventive powers, and the love for the beautiful. He presents the child with various simple materials to work with, and with laws and rules by which to work, so that work, which the children call play, because they like it so much, is not mechanical but intellectual and inventive, and serves to instruct them (under the guidance of a teacher) in a great many things; for instance, in the principles of geometry, which they could not learn at that age in an abstract manner. Besides, these occupations are advantageous in making the hands skilful while they are yet supple. As a great many have to earn their daily bread by the skill of their hands, it may serve to diminish the complaint of unskilful labor, and poor pay in consequence of it, if the children receive besides book-learning, some industrial training that fits them for active life. Last, but not least, by the gymnastic plays in the Kindergarten, the physical development is promoted, the affections and social qualities are cultivated and guided.

Everybody knows how much children love to hear stories related to them; this desire is gratified likewise in the Kindergarten, and, very naturally, the desire is awakened in

them to learn to read, in order to read stories for themselves; so the little ones will, by the time they are seven years old, be anxious to learn to read, and will then learn with a will; but having first become interested in nature and objects, and having learned to observe, to compare, to combine, there is less danger that they become book-worms, and live in a fictitious world instead of a real one. Let us not deprive our little ones of their happy childhood, by putting them to tasks not only distasteful but positively injurious to them. Even where there is not the blessing of a true Kindergarten to do for them what cannot be so well done at home, it is better for the health of body and mind of the child not to send them so young to the ordinary primary schools. When the proper time comes, and a healthy appetite is created, the children will be delighted to learn what, if forced upon them too early, is nothing but a torment, and the title, "reading without tears," on primers will be unnecessary.

MATILDA H. KRIEGE.

Nursery Department.

FROEBEL'S MUTTER UND KOSE LIEDER.

IN the January number we gave a song as from Froebel, which was not his, but original with the translator of those songs set to music by Lady Baker; of which we have the manuscript scores, and which we are glad to say are now published in London, and we have just received them in this country. With them we received three original songs, also set to music, of which the *Bump, bump, bump*, is one, and a children's march, with appropriate words, another.

In Froebel's book, the seventh plate contains the picture of a mother standing before her baby, who lies on a pillow

upon a table, kicking up his little legs. She is represented as taking hold of his legs, and singing as she duplicates his movements :

First one leg, and then the other !
Oh how hard to kick poor mother !
This is the way they tread the grape
That purple grows on foreign soil,
This is the way they press the rape,
That yields the quickly burning oil,
To keep dear mother's lamp alight
While watching by thee in the night.

The plate, besides this representation of the mother's play, contains a department in which is represented the interior of an oil mill, and another department in which is a landscape, and on a hill there is a mill, towards which a poor woman is walking, with a great sack of corn on her back. The stream that turns the mill, flows through the foreground, where sits a mother with her little family around her, playing in the water, upon which they have a toy mill. Froebel appends a note to this plate, and the song, as hint to the mother, who is supposed to show the picture to her children of one or two years of age. We translate the note : " Life, O thoughtful and watchful mother, is the central point of all thy feeling, sensations, and thoughts; the point of union of all thy labors, strivings, and cares; therefore both thine inner and outward life is blended in harmony with thy child's. Thus, thou derivest the most sincere pleasure from noting the gentle though gradually increasing manifestations of the life that is in him, and when thou seest his first bodily motions, unless prejudice, custom or misunderstanding restrain thee, it is thy greatest joy to duplicate them, and so increase their strength, until at length thy child grows to independence of thy aid.

" Thy child lies before thee on the snow-white pillow, in the strengthening morning air, having been already invigorated by a refreshing bath; and in the full enjoyment of health, he

strikes out with his little arms, and kicks his little legs about.

“Thy motherly love seeks to gratify the desire, nay the necessity, which thou readest in this action of thy child, to measure the growing strength in which he now begins to rejoice. Thy hands and thy breast, against which he alternately kicks his little legs, not only measure but increase his strength. By duplicating his own motions, thou shalt at once nurture his bodily life, which is comparatively outward, and strengthen the inner life of his feelings and sensations; not only through thy bodily strength shall he perceive his own, but he shall also become aware of thy love and intentions, borne into his soul by thy melodious rhythmical tones.

“Bye and bye thou wilt make him understand (what now thou canst teach his little brothers and sisters, to whom thou canst show these pictures) how his growing and awakening powers have been to thee as oil, to feed the lamp of thy love. The little night lamp in the picture, which they may be made to identify with the one that during all the long nights, when thou hast watched over them asleep, has stood on the shelf, may be used as an illustration of this. As the oil, pressed out of the rape and flax and poppy seed, by the various means which are used in different countries to extract it from all the oil-giving plants, so thy motherly efforts have been employed for the harmonious development and proper application of all the powers of thy children.

“The picture of the oil mill on the left, out of one of whose windows may be seen the poppy and flax growing, and out of another the mother and child looking in, will enable thee to connect the flax and the poppy with the oil in the lamp; and it is all the better if thou art able to show him a real mill.

“Each boy and girl will receive in their own peculiar way, what they see and hear. In the third picture of this plate (seventh) is represented the mother who has led her little

troop into a neighboring valley, in order to make them acquainted with the all-loving, all-working power of nature.

"Up there by the mountain spring, the boy has discovered a place for his miniature oil mill, so that the water may turn it merrily. His younger brother sits wondering by, shading his face with his hand from the blazing sun, that it may not hinder him from admiring his brother's mill. The eldest sister seeks to attain their object by a shorter way: she wades with her strong little feet through the clear stream, and kneads the fine sand at the bottom into a substantial dyke.

"Surrounded by her dear ones, the mother sits there reflecting how the difference in her children's characters manifests itself even when they are occupied in the same games.

"In the mirror of their childish play she beholds the later life of all three children, now so deeply intent on binding the power of the water; the eldest she foretells will one day be led indirectly to his goal by the intellect, which he is just beginning to use; the maiden will come, more directly through her own life and actions to her goal, which she will hold fast in her own mind, and to the attainment of which, she will devote all her energies; the younger boy will also reach it by searching out and examining into all the causes and laws of power. As within each of the playing children exists a rich life in the present, so the mother enjoys that life, both in the present and future, and also in the past.

"For to the question:—'Where are you going, good woman?' the poor woman toiling up the hill with her basket, has answered:—'I am going to the rich miller to see if he will give me any oil in exchange for what I bring him; for my child is very ill, and I must watch the whole night beside him, and bread I want, too, for I can earn nothing now, and yet my poor little ones must eat.' By this answer, are recalled to the mother's mind the games that she has played in by-gone times with her children to improve their strength, and she asks herself thoughtfully:—'Will the life of the children, one day reward maternal love?'"

The eighth plate exhibits the action of the wind upon trees, on a child's kite, on a banner, on a windmill, on clothes hanging on a line, &c. Froebel's note suggests how the mother shall lead the child's thought, from the effects of the invisible wind to the invisible Father in heaven. It also describes the little play with the fingers, directed by the following song.

The weathercock, high on the tower,
Will turn in every wind and shower!
My darling, too, can quickly learn
His hands in happy games to turn.
Turn, darling, turn!

The ninth plate represents a mother sitting at a table feeding her baby, an empty cup, a little girl looking into her cage to find the canary gone, a boy in a tree looking into an empty nest, and other things illustrative of the song.

All's gone, all's gone, all's gone!
What was here, now is there;
What was upper, now is under;
Where's his supper gone, I wonder.
All's gone, my child, all's gone!

The sweet milk all is gone!
Oh! where is it all gone, I say.
The mouth has taken it away;
The tongue has helped it on its road,
As down the narrow throat it flowed;

Though yet no tiny teeth out peep,
From their little beds so deep,
Now my child in health reposes,
Brow of snow and cheek of roses!

Lady Baker's book is edited by the celebrated composer, George Macfarren, who writes a genial preface. It is published by Wilkie, Wood, & Co., 47 Great Russell Street, Bloomsbury, London, W.

We hope it will not be long before these songs, and the

rest, which are promised at an early day, shall be reprinted in this country, illustrated by Froebel's plates and notes; and in this hope, we shall print no more of the notes or songs in the MESSENGER. To any publisher who will do this desirable thing we will furnish the copy of the translation that we have in manuscript.

KINDERGARTEN INTELLIGENCE.

ON Wednesday, February 18, Mr. Philbrick, the superintendent of the Boston schools, called a meeting at Wesleyan Hall, to tell the friends of the public education, and the teachers of the schools who might be attracted to hear him, what criticisms he had made, when comparing our own with the European systems, at the Vienna Exposition.

It was a most important statement; and it is a pity that it was not reported in full, and some adequate account given of the things said afterward, especially by Rev. C. C. Tiffany, and Mr. Eliot, president of the meeting.

Mr. Philbrick was very emphatic on the point of the inferiority of the American teachers to the European ones, in extent and accuracy of knowledge, and in the art of teaching. He said that if to our superior education *by life*, after the school era was over, we could prefix such a foundation of intellectual habits, and methods of investigation, as was given in all the schools of Germany, Switzerland, Holland, and even in Russia, there was nothing that might not be expected of Americans; and that the root of our difficulty is the want of a complete professional training of teachers. We need eight times as many normal schools as we have, in order to give even as much education as our own *best* teachers now have, to our high school teachers, our common school teachers, our primary school teachers, and, (it was refreshing to hear him add) to our kindergarten teachers — "we need normal schools," he said, "for kindergarten teaching."

The discussion which followed ought every word of it to have been reported; and all the more, because there were not a hundred persons present to hear it; there was no idle word said, either by Mr. Philbrick, Mr. Alcott, Mr. White, secretary of the Board of Education, Mr. Harrington, superintendent of the New Bedford schools, Rev. C. C. Tiffany, and especially by Mr. Eliot, principal of the Girls' High School in Boston, who was President of the meeting. Mr. Tiffany, who has been several years in Europe, went into details to illustrate the superiority of all scientific teaching in Europe to that in America, adducing the testimony of American students, who after getting the best education they could here, at our best scientific schools, found that six months there with the thorough teachers at Heidelberg and other universities, gave more extensive and thorough instruction, than a year or two at our best scientific schools.

All the speakers agreed that the difficulty lay in the inadequately-trained *teachers*; and in the fact that the primary teachers were the most ill-trained of all, though they should be the best educated in every respect. Mr. Tiffany mentioned a gifted professor, superior in culture and ability, he thought, to any professor in any of our universities, whom he saw spending himself in instructing quite young children, opening their intellectual communication with nature and their race by means of thoroughly taught speech, the element in which the human intellect lives.

Mr. Eliot closed the debate by suggesting as a remedy, that there should be founded *one* normal school, qualifications for entrance being made not inferior to the highest required for entering *any* professional school, whether of law, medicine, theology, or natural science of any kind; and to admit no student who did not have the qualification, even if but *one* were admitted; and to have the best professors of educational art in the world devote themselves to the class, however small, and to have the course last three years.

He thought this would raise the profession to its proper

rank, *primus inter pares*. Then the finest minds would undertake it; and the liberality of the public to Agassiz, as he said, showed that the superior teacher would be acknowledged and sustained.

We burned with desire to have one other speech made, taking hint from Mr. Tiffany's anecdote of the accomplished professor, who devoted himself to the education of little children; and taking up what had been hinted, as to the place that mutual intelligent speech has, in education, at its vital point. But since it was not made, we must say, in these pages, that it is the Kindergarten which is the solution of this vexed question. The Kindergarten is, primarily, an æsthetic and moral influence, but its objective intellectual point is, to give children the power and wish to express themselves in words, with clearness, precision, and vivacity. If the Kindergarten education be thoroughly and faithfully given, according to the principle and plan of the great genius who discovered and formulated the science of it, every object in nature, every scene in life, every *book*, would become a luminous teacher to the child and man; and learning and art would be as spontaneous as seeing and eating, for intelligent speech is the light of the human understanding and its life as well. But a Kindergarten culture, which, besides teaching children to trust, to hope, to love, to see with their eyes, to hear with their ears, and to use their hands, teaches the art of speaking and to understand the speech of others, — can only be given by adequately cultivated teachers.

Let the length and breadth of our country be seeded with normal schools for kindergarteners, such as are now kept, for instance, by Mrs. Kraus Boélté in New York, and by Miss Garland in Boston, and we should have, in the course of the next fifty years, teachers of every grade equal to the most eminent jurists, theologians, medical and scientific teachers of every kind, and at last a generation of parents adequate to educating the next generation.

LETTER FROM MR. JOHN KRAUS.

7 GRAMERCY PARK,

NEW YORK, Feb. 10, 1874.

MY DEAR MISS PEABODY:—

Your last number of the MESSENGER has given me great pleasure on account of the translation of the Baroness Crombrugghe's French version of Froebel's Education of Man. You desire to compare this French version with the German, edited by Dr. W. Lange? I do not possess it. Perhaps you do not know that it was published in Berlin as late as 1863, whilst the French version was made in 1861.

I would call your attention to another French work, entitled *L'Allemagne contemporaine*. The author, Edgar Bourlonton, having been taken prisoner in the late Franco-Prussian war, while confined in Germany, occupied himself in studying all sorts of German institutions. He finds a great deal to admire in Germany; among other things, the Kindergarten. "Nothing," says Bourlonton, "is more interesting than a visit to a German Kindergarten."

Your lecture in the Swedenborgian church, in October last, seems now to bear some fruit. Perhaps Miss Isabel Moore has already informed you that she will open a Kindergarten in the Sunday-school room of the church, in Thirty-fifth Street, between Park and Lexington Avenues, on the twenty-third of February, although I am sorry to say her prospects seem not very encouraging.

It may interest you to learn that at the meeting of the Woman's Educational Society, held yesterday afternoon at Plympton Hall, Miss Conant read a paper on the subject of public Kindergarten. The paper treated of the manner of teaching children in the Kindergarten, as compared with the public school system; and of the remarkably beneficial effect upon the minds and character of very young children. The members of the society discussed the feasibility of establishing a free Kindergarten in this city, the object of which

should be to reclaim the waifs who are now wandering about the streets and growing in vice. Mrs. Kent thought some church in New York could be procured for the purpose mentioned. This sentiment was warmly advocated. On motion, a committee of three, consisting of Mrs. Kent, Mrs. Dudley, and Mrs. Bronson, was chosen to call upon Rev. G. H. Hepworth, and ask permission to use the chapel of his church, corner of Fifty-fifth Street and Madison Avenue, for starting a Kindergarten.

This is all very well, as far as it goes. It may bring the subject to the notice of the public. The first prerequisite is a true, genuine kindergartener, who must be dead in love with his or her profession. I do not mean to say that a kindergartener should be a "brother or sister of charity," so to speak, and lead a life of constant self-sacrifice. The work in and for the paradise of childhood is worthy of the highest wages in the field of humanity. But, alas! Pestalozzi, Froebel, and their kindred could sing a song of it!

Your idea of giving a list of the different kindergarteners is a good one. There are some mistakes in the last report of the Commissioner of Education, which I have mentioned at the proper time and place. You know that Miss Maria Fritsche never arrived at Des Moines, Iowa, to become principal of the Kindergarten connected with the Normal school.

In regard to Michigan, it is stated that at Detroit is a Kindergarten *school*, constructed on Froebel's system. Another at Lansing, is formed on the same general plan, but "the training is somewhat varied to suit the necessities of the children!" "So far the experiment has proved a complete success." The success, however, has been of very short duration. Some months ago, in answer to my inquiry, Mr. E. W. Brocker, Superintendent of Public Schools, wrote:

"On account of our school rooms, we have been obliged to do away altogether with the Kindergarten system. We regret this very much. So far as we tried it, it satisfied

us that when properly carried out, it is productive of much good. The *school* was kept during forty weeks, thus constituting a school year. Some of the classes were kept two and a half hours in the forenoons, and the same length of time in the afternoons. We have on hand about fifty dollars worth of apparatus."

Who will buy it? *Sic transit gloria mundi.* Lansing is the capital of the state. On account of their school rooms, they have been obliged to do away with the Kindergarten altogether!!!

There is a Kindergarten at Detroit, connected with the Everett School, and conducted by Miss Richards. The number of children is thirty-six. Another Kindergarten at Detroit, is connected with the German-American Seminary, and attended by thirty children. I am glad to say that the kindergartener, Miss Nelly Hahn, is competent in every respect. She is a graduate of Köhler's Seminary at Saxe Gotha. Her intention was to found a Kindergarten at St. Louis, but she did not find the necessary co-operation. Miss Susie E. Blow, a pupil of Mrs. Kraus, as you know, seems to have had more success. The Superintendent, Mr. W. T. Harris, in his official report to the Board of the Public Schools of St. Louis, writes :

"December 9, 1873.

"I am glad to be able to report the establishment of a genuine Kindergarten, in connection with our system of schools this year. The experiment inaugurated by your action, has proved remarkably successful. Under the energetic and sensible management of its director, Miss Susie E. Blow, it has already begun to show all the benefits claimed for its peculiar method. It lays a deep basis, in the mind of the child, for two widely different activities, the mathematical and that of the productive or inventive imagination. The highest class has already worked out for itself a surprising knowledge of number and form, even performing readily problems involving the manipulation of common fractions."

Friend Bolander, Superintendent of Public Instruction in California, wrote me, some weeks ago, that there was no Kindergarten there as yet; but that they had formed a Kinder-

garten Association at San Francisco, and that as soon as they have made up the necessary sum they would try, before all things, to procure a well trained, genuine kindergartener. Thus you see Mr. Bolander does not recognize spurious Kindergartens.

Mrs. Alice Toomy writes:

"I have been for many years a teacher, and much in the Kindergarten in Germany, and have studied the system; so that I feel competent to assist understandingly. At present I am prepared to sacrifice much, in order to teach my own children according to Froebel's ideas. The lady teacher that I have found, is Frau Herta Semler, who left Madame Froebel's training school in February, 1872," in which she was, (as Mrs. Froebel writes to us), only six weeks. And aside of this, it is to be borne in mind that studying and learning the system, merely, does not make the kindergartener.

I beg leave to say that I think it is a great mistake that *men* are excluded from the early education in this country. In Europe it has become an acknowledged fact that Kindergartens become only a success, when men and women work together. And why not? "It is not good for man to be alone," said the Creator, and gave to man and woman a joint dominion over the earth. Why should not these natural heaven-appointed allies work together in the paradise of childhood? Pestalozzi and Froebel have set an example for all times to come, in that direction.

In closing, let me say, that we have sixty-five children in our Kindergarten, twenty-one girls and nineteen boys in the Kindergarten proper; and sixteen boys and nine girls in the intermediate class, in which Froebel's ideas are continued, extended, and more completely realized, in order to secure their wholesome, entire growth; for health is just the development of the whole nature, in its due sequence and proportions; first the blade, then the ear, then — and not till then — the full corn in the ear.

So much for to-day from

Your sincere friend and co-worker, J. K.

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
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Kindergarten Messenger.

VOL. II.—MAY, 1874.—No. 5.

FROEBEL'S EDUCATION OF MAN.

[Conclusion of the Introductory Chapter.]

MEN, the children of God, and members of the human race, manifest the being common to God and to humanity, as soon as each individual man or child manifests himself in the manner peculiar and personal to himself; and that happens every time a man develops and manifests himself according to the divine law, for this law commands wherever are found being and existence, the Creator and the creature, God and nature.

Every man is destined to manifest himself, that is to say, to manifest faithfully and completely the *integrity* of his being, in union with himself, in union with a larger unity, of which he makes a part, from which he proceeds, and of which he has the germ within him. He is destined to manifest his being in its diversity, that is to say, in relation with every thing which springs from him or happens through him.

It is only through this triple manifestation, triple though still one in itself, that is exactly manifested the interior of each being, and that man arrives at the real knowledge of things. The child (that is, the man at his first appearance upon earth) must be interrogated and directed according to the nature of his being, and put in the free use of his power. The use of one of his members or of one of his forces, must not take place at the expense of another member or another force. The child must not be tied, bound, swathed, nor put

into leading strings. Let him learn early to find within himself the point of support for all his forces and all his limbs; let him rest or move in all confidence and liberty; let him learn to seize and hold objects by means of his hands, to hold himself up and to walk by means of his feet, to see, to find, to discover objects with his own eyes; in short, to use all his members, according to the degree of force which is unfolded from them. He will initiate himself in the most difficult art; and, by degrees, he will know how to maintain himself in equilibrium in life; notwithstanding the perils, the difficulties, the obstacles, and the snares with which it is strown.

The first manifestation of the child is that of force. Force calls for resistance, hence the child's first cry. He pushes with his foot the first obstacle he meets with; he holds in his hand the object he has first seized; hence the awakening of firmness. To this first step of development acquired by force, soon are joined the first indications of the development of another sentiment, desire of well-being; hence the smile; hence the joy a child feels on finding itself in a pleasant temperature, surrounded by serenity, clear light, and freshness. The child then and thus begins to know himself; he acquires the consciousness of individual being. The first manifestations of human life are repose and agitation, joy and pain, smiles and tears. The repose, the joy, the smile, are the expression of the child's development, accomplishing itself with serenity and purity. To preserve the life of the child pure and serene, to develop his individuality in the midst of conditions of purity and serenity, should be the aim of all the efforts of the first education.

Agitation, pain, and tears, on the contrary, are the expression of all that impedes development, and education should tend to investigate their causes, and deliver the child from them. The will has nothing to do with his first agitations, cries, and tears. The poor little creature only moans, because, through the negligence or the indolence of those to

whom it is confided, it is abandoned to a painful impression or sensation, which agitates it and makes it suffer. When this sensation is imposed upon the child by caprice, a serious fault is committed, a fault whose consequences will react upon its author as much as upon the little victim; for it often leads the latter to falsehood, dissimulation, and obstinacy.

But be careful! it is by small sufferings that the human being learns to bear greater ones, and to despise pain. If the parents are convinced that the child finds himself in all the conditions that his wants demand, and that they have removed every thing that could be injurious to him, they may sometimes leave him for a time to himself to weep a little, giving him time to recover himself, and find again the quiet and serenity he needs.

Let them be sure that as soon as the child has shielded himself from some slight inconvenience by pretending to suffer, they have lost a certain influence, which they can only regain by some violence. This dear little being is endowed with such *finesse*, and so much discernment to discover the weakness of those who surround him, that he foresees it even before they have had time or leisure to manifest it by their patience or their tolerance.

At this stage of his development the human being is called the nursling, and is he not so in every sense? To nourish himself is almost his only occupation, and his tears and smiles are connected with it. At this stage he is only a recipient of that which is outside of him; he sucks, he appropriates outside things to himself; and as yet he finds nothing within himself. It is important then to his whole life, that, at this age, the nursling shall be nourished with nothing unclean, common, false, or vile; in a word, that he shall suck in nothing bad. Let the looks and the countenances of those who surround him be pure and serene, and inspire him with confidence; let the air that surrounds him be pure; the light that shines upon him be serene. These conditions are of great importance; for man struggles, at best, through his

whole life, against the pernicious impressions and influences of his earliest age. The mothers who have themselves nursed some of their children, and have been obliged to give strange nurses to others, can judge on comparing the results of the cases, of the value of these considerations. Let us ask mothers, and they will tell us that the first smile of the child is of such importance to the mother, that it appears to her to be less the expression of joy, gratitude, and the discovery of himself (the first smile of the child is, strictly speaking, only that) than the sentiment of the union that then is manifested between the mother and the child; as later will be manifested the union between the child and the father; the child and its brothers and sisters; the child and the human race.

This first sentiment of communion between the child and mothers, fathers, brothers and sisters, of which the smile seems to be the first manifestation, and which proceeds from the intellectual union of souls; this sentiment which precedes that of the conscious communion of all men with the Supreme, Invisible Being, is yet the germ, the principle, of all religion, of all effort towards the indestructible union of man with God.

Let true religion, that which strengthens man against the dangers of life; which supports him in the struggles and combats he has with himself; which delivers him from oppression, and fortifies him against sorrow; let this pure religion come to the child's protection from the very cradle: for the divine action felt as yet only obscurely and vaguely, requires the peculiar care of those who surround him. Already the mother thinks of the eternal happiness of her child, when she lays him to sleep upon his little bed; and turns her happy and confiding eyes to Him who is in heaven, their common father and support. It is also a benediction that this mother calls down upon the life of her child, when, on his waking, taking him in her arms, she raises her eyes to God, full of gratitude for the rest which the sweet little

creature has enjoyed, and breathes this gratitude upon the lips of her child, who is restored to her anew, fresh from his sleep. These religious acts, these mute prayers, have a happy influence upon the ties which unite the soul of the mother with that of her child. It is because mothers know this that they give up with regret the care of putting to sleep and waking their children.

The child thus taken care of, and put to bed by his mother, has both earthly and heavenly rest; God has heard the prayer. Man reposes in God only when he has God consciously for the first term and the last end of all his actions.

That parents may truly present God to their children as the first term and the last end of all their actions; that children may consider such an origin and such an end as the most precious treasure of human life, the parents and child must recognize and feel each other, at the moment of prayer and elevation of the soul to God, in internal and external communion with that Supreme Being to whom they pray, whether in the secrecy of their homes or in the face of heaven and nature.

Let no one object the age of the child, nor his difficulty in comprehending: the child that is truly united to its parents by natural ties, will unite in the aspirations of their souls; not because he will comprehend the notion of prayer, but because he will divine it. If the religious sentiment, if his intimate life with God, is not developed early, he will attain later, only at the cost of great difficulties and painful efforts, a complete development; while if the religious sentiment is cared for, cultivated, developed from its germ, it will always strengthen the man against the assaults and dangers of this life. The religious examples given by parents to their children in the cradle, are not barren of results, though the child may seem, as yet, neither to remark or to understand them. It is the same with all the examples which the lives of parents present to their children.

If it is so desirable for the development and flowering out of

the religious sentiment in man, that this development should begin at birth, and be incessantly carried on through life; the development and flowering out of his other faculties and sentiments need the same conditions no less. The development of man requires a progressive course, uninterrupted and free from obstacles.

Nothing is more injurious to the development and perfecting of man, than to look upon any stage of life isolated from the others. Let the different stages of life, known under the names of infant, little boy or little girl, young man or maiden, man or woman, old man or matron, form a successive and uninterrupted chain; let life be considered as only one in all its phases, presenting a complete whole; let the infant and the little boy not be looked upon as different beings from the youth and the man, to the point of losing sight of the truth that in the infant, the little boy, is the man himself in the first stages of life. And yet this grave error is too often reproduced amongst us, the later stages looking upon the earlier stages as being completely foreign to them, essentially different from them. The little boy no longer recognizes himself in the infant, and in the infant he does not foresee the little boy. The youth neither sees in himself the little boy, nor the infant; nor does he forefeel the youth in them; he only looks before him, and guides himself by means of those who preceded him: but it is especially to be regretted and sorrowed over, when the full grown man no longer recognizes in himself the nursling, the infant, the little boy, the youth; when he ceases to behold his life in the mirror of their existence; and looks upon men, in the first stages of their life and development, as beings provided with quite a different nature from his own.

This misconception of the uninterrupted chain, which intimately binds together all the stages of life, proceeds always from man's neglect in examining, interrogating, and observing his life from its origin. Unconsciously he thus

puts narrow limits to his route, and accumulates difficulties and obstacles, which it becomes more easy to point out than to avoid.

It belongs only to a rare power of internal organization, to surmount obstacles which are brought into life by those who weave its web. Victory is then only obtained by a violent effort, and often only at the cost of troubles or lesions, which have supervened upon the development of some other faculty or aptitude. How many misfortunes and dangers would be avoided, if parents looked upon the child in reference to all the stages of development he is called upon to pass through, without allowing him to disdain any one of them! if they reflected that the complete development of each successive stage depends only upon the complete development of each of the preceding ones! And yet how many parents take no account of the importance of this observation. To them, the little boy is only the little boy; the youth only the youth; they have forgotten the infant in the one, the little boy in the other; and they do not consider that the little boy is a little boy, and the youth a youth — less because they have the age of the second stage of childhood and of youth, than because they have passed this, the first and the second stages of life. They do not observe that the man is less a man from the fact of having attained the age at which he is a man, than because he has traversed, one after another, the stages of nursling, little boy, and youth, by faithfully fulfilling the requirements of childhood, youth, and adolescence.

By not taking sufficient care to develop man aright, in the first stages of his life, we retard the march of his later education. This too general forgetfulness and negligence is often the deplorable cause which turns the man aside from the end to which his faculties and aspirations tended. The child, the boy at least, ought to endeavor to be, in each stage of his development, what that stage requires of him. It is thus that every stage will proceed from the preceding

one, as we see a germ burst from a bud or seed. It is only by completely satisfying the requirements of each anterior stage of development, that man can flatter himself that he attains a complete development of the stage that follows.

What has just been said applies equally to the creative faculty of man, who by the work of his hands realizes the conceptions of his intellect; for is it not true, that labor, to-day, far from presenting itself to the mind as maintaining and fortifying the life of man by the activity it impresses upon him, appears to be an overwhelming and degrading task under which he often succumbs? God acts and creates incessantly. Each thought of God is translated by a work, a fact, which is a witness; and every thought of God contains within itself a creative force which operates forever. Let him who is not convinced of this, contemplate Jesus in his life and his works; then let him consider the life and the works of the human race; and then let him enter into himself and examine his own actions.

The spirit of God hovers over every thing yet unformed, and by little and little animates it. Stones, plants, animals, men, receive a form or a shape, at the same time that they receive existence and life. God created man in his own likeness; he made him in his own image; therefore, man must act and create like God, or he ceases to be a *man*.

The spirit of man hovers over objects without form, and animates them by giving them form, shape, the being and the life which he carries within himself. This is the profound meaning, the high signification, the noble end of human labor and creativeness. It is through our energy in labor; it is through the works in which a powerful conviction animates us, that, manifesting the interior by the exterior, we give a body to spirit, a form to thought, and render the invisible visible; clothing what was intellectual with external existence. By such works, artistic and heroic, we truly approach God; and it is by this approach that we

acquire more and more the knowledge of God, and raise ourselves to the contemplation of His being.

A fatal error, fatal in every respect, and which all our efforts should tend to do away, is the thought that man is to work and create only to provide for his own wants; it is the thought that labor has no other end than to secure him bread, dwelling-place, and clothing. No! labor is an original faculty of man, by which, in producing the most varied works, he manifests outwardly the spirituality he has received from God. Bread, dwelling-place, clothing, which labor secures to him, are superfluous, insignificant, in comparison with this. Therefore, Jesus said to us, "Seek first the kingdom of God, and all other things" (that is, what regards temporal life), "shall be added unto you;" and again, "It is my meat and drink to do the will of my Father, who is in heaven." "Behold the lilies of the field! how they grow! they toil not, neither do they spin; and yet I say unto you, Solomon in all his glory was not arrayed like one of these!"

Do not the lilies show forth their leaves and flowers? do they not proclaim the existence of God? The birds in the air neither sow nor reap, but none the less they bear witness of the life that God gave them, whether they sing, or build their nests, or act out their instincts in any other way. This is why God nourishes and preserves them. Let man learn, then, by the lilies of the field and the birds of the air, that God requires that he manifest life by his acts and his creations, on which he impresses, according to their nature, the seal of the spirit of God, which acts within himself. Let man be convinced that God will open to him all the ways which will lead him to the end of what he undertakes to do, and will furnish him with the lever of creative thought more than if he should act only to satisfy his earthly wants. Still less will he fail to find, in the divine power operating within him, and which nothing can paralyze, a force fruitful for the production of the works conceived by his genius.

All the creations of the mind appearing in successive order, it necessarily follows that if man has neglected — it matters not at what moment of his life — to produce in some real form his creative faculty, to utilize it to the profit of a great action or a beautiful work, he will sooner or later feel within himself a want, which will arrest him in his labor, or, at least, will prevent his work from being what it would have been, if he had used at the moment in which he should have done it, his creative faculty. A redoubled zeal and effort in the application of his activity, can alone repair his abandonment or forgetfulness of it for a time.

It is necessary, then, that the human being, from his very earliest age, should be excited and encouraged to manifest his activity by production; his very nature requires it. The activity of the senses and limbs of the little child is the first germ; the green-bud of labor. The plays of childhood are gracious blossoms; for childhood is the epoch when the zeal for labor and the love of it are to be made habitual. Let every child, in whatever position of life he may be found, be occupied, at least for some hours every day, in some special manual labor, calculated to develop his activity. In our time, children are too much occupied with what is intellectual; sufficient time is not given to labor, although nothing is more advantageous for their development than the instruction they acquire by the exercise of their creative and productive faculty. Parents and children too often disdain and neglect the power of activity which is in each one of them; and it belongs to all true education, all serious teaching, to open their eyes in this respect. The actual education, given in the family and the school, cultivates in children idleness and indolence; and the germ of human power above indicated, far from being developed, is destroyed. Beside the hours consecrated to instruction, let there be hours devoted to manual labor and the development of physical force, whose value and dignity are too much despised.

As external manifestation is required for religion, so also

active labor is imperatively demanded, and at an early age, by the social sentiment, — for humanity. Children's activity, understood and exercised according to its true signification, confirms and elevates the religious sentiment. Religion, unaccompanied by activity and labor, is exposed to serious dangers, to almost complete inefficacy; as labor, without religion, makes of man a brute or a machine. Labor and religion, then, are inseparable. They proceed from each other.

May this truth be recognized by all men! May it be the motive power of their lives! Then, to what perfection may not the human race attain? Nothing is more worthy of attention than this observation. The life which presents these three conditions, religion, labor, and order, is the image of earthly paradise, in which reigned peace, joy, grace, and holiness.

Let us, then, in the infant consider the man; in infancy let us consider, at once, the infancy of humanity and of the man; in the plays of infancy, let us consider also the germ of the creative faculty, for it is necessary, in order to develop both the individual and humanity (the human race), that he should be looked at from infancy as a unity, as a personification of humanity. But as the larger unity may be represented by lesser unities, as humanity is revealed by successive and mutual manifestations; it follows, also, that the world and life, considered as unities, developing themselves in their successive order, the forces, the dispositions, the activity of the limbs and the senses of the infant must be developed according to the order in which they shall present themselves to him and in him. We will, therefore, first consider the case of the nursling.

GENUINE KINDERGARTENS.

WE have been asked what, in our conception, constitutes a genuine Kindergarten?

We begin our reply by saying what it is *not*. A genuine Kindergarten is a company of children under seven years old, who do *not* learn to read, write, and cipher; nor to study objects unconnected with their own conscious life.

It is an organization of children's activities by symbolic plays and production of forms, first transient, afterwards more permanent, but always fanciful; in which forms, and the simple materials of which they are made, are the first objects of their study. Next come flowers, which they are taught to plant and take care of.

A genuine Kindergarten is a place for development, not for instruction in things outside of child-life. A Kindergarten and a school have different objects, and a corresponding difference of method. In a Kindergarten, children are guided to discover order; order is not imposed on them, as, to a certain degree, is necessary in a school, especially when kindergarten culture has not preceded the school. When it has gone before, there will be no necessity for imposing order arbitrarily on the scholar; for he will willingly, if not spontaneously, obey all reasonable rules. And this suggests the answer to another question that has been asked: Is it possible to give adequate education to a kindergartener by taking her into a Kindergarten as an apprentice? Ordinarily, it is not. Children and circumstances are so different, that the cleverest imitation will not meet the various cases. It is necessary to know *the constant* that underlies all the various processes, and this is invisible except to the instructed eye; and to be a genuine kindergartener requires something deeper than observation of the individualities of children, which are comparatively superficial; a knowledge of the universal laws of thought, revealed by things, and of the laws of moral and spiritual life, revealed by the history of the human race, and the lives of remarkable individuals,

pre-eminently of the life of Christ on earth, no less than of the processes derived from Froebel's principles, by which children may be made to know these principles and joyfully obey these laws. This study is most successfully pursued by ladies in a class, and it is rather rare for an individual to combine the talent for teaching children in a Kindergarten, with that for teaching adult minds, as the two parties require different modes of illustration. These talents are, however, combined in Miss Garland, and in Mrs. Kraus Boelte, as all their pupils enthusiastically testify. Madame Kriege also thought her pupil, Miss Snelling, competent to train, and suggested that she should be called upon to undertake the training school in Boston, if Miss Garland did not conclude to do so. She had had, like Miss Garland, years of experience beforehand in teaching young ladies, as well as children; an advantage that Mrs. John Ogden has also had, who has lately opened a training school in Columbus, Ohio. Previous teaching, in their case, had not stereotyped the old routine, but had served to open their eyes to its defects.

TESTIMONY OF ANOTHER OCTOGENARIAN TO THE NEW EDUCATION.

THE excellent impression in favor of our cause, made by the letter of the venerable Mr. Austin, published in our January number, induces us to publish the copy of one which we have received, addressed to the Rev. William Sparrow, D.D., by the late Hon. N. P. Trist; a gentleman of highest reputation in public and private life, who has recently died at an age between eighty and ninety, at Alexandria, Va.

This gentleman wrote to us, at the time we published "The Artist and Artisan Identified," inquiring for a kinder-

gartener to be a governess for his grandchildren. At the moment, we could not supply his need; but when Miss Hooper, who kept the first Kindergarten attempted in Washington, D. C., was obliged to relinquish on account of failing health, Mr. Trist called upon her, and asked her to come into his family. She told him she was too ill to undertake any duty; and at that time doubted (as she said in a letter to me) whether she might not die in a week. But Mr. Trist urged her to go with them to the Springs in Virginia, to pass the summer, and perhaps get well enough to take the charge in the fall. She accepted his sympathizing kindness, and has lived with himself and his accomplished wife (one of the Randolphs) ever since; recovered her health, and every day receives his grandchildren to be taught the Froebel occupations and plays.

When I made my venture of the KINDERGARTEN MESSENGER I sent a copy of the May number to Miss Hooper; and received in reply subscription for five sets of the MESSENGER and a long and interesting letter from Mr. Trist, which was a tower of strength to my heart and purpose. That letter I cannot print, but I feel less scruple in giving this one, which is so worthy a tribute to Froebel's idea and system:

Dear Sir,—In the hope that it will excite your interest in what, to my mind, is the grandest of all the conceptions of the human mind in my own day and generation, I take the liberty to ask of you a perusal of the accompanying "Kindergarten Messenger, No. 1," edited by Miss E. P. Peabody, whose whole soul is wrapped up in the cause. This first number is published at her expense, in the hope of its earning for itself adequate pecuniary support: a hope the failure of which I do not allow myself to believe among things possible. Coupled with sanitary reform, Froebel's idea, carried out in practice, is destined to achieve results, as to the progress of genuine Christianity, the bare thought of which would have made the heart of St. Paul leap for joy.

With great respect, yours, truly,

N. P. TRIST.

ALEXANDRIA, VA., May 15, 1873.

GLIMPSES OF PSYCHOLOGY.—NO 5.

CONSCIENCE is the union of the operations of heart and mind. Its soundness and reliability are in proportion to their harmony. The heart has an instinctive feeling of universality of relation as the deepest law of being, that is, a sense of the common humanity. Conscience is, therefore, never livelier than in infancy, when the heart is unsophisticated.

But it is not merely *feeling*; conscience is also *mental operation*, and its reliability, as a guide of action in the conduct of life, depends on the development of the understanding, which gives the perception of our individual relations, and personal responsibilities. History shows us the crimes against humanity that the blind or unenlightened or perverted conscience has perpetrated. "The light from heaven," as Burns calls the blind heart's impulses, has "led astray" those who have omitted to worship God "with the understanding also."

A good, sound, reliable conscience, is, therefore, a matter of education, though education cannot create the feeling that makes thought, moral sentiment. Those do not have it who do not worship God with *all the mind*, as well as all the heart and strength; any more than those have it who worship with intellect and might, and not with heart. The latter, indeed, go farthest astray.

Let the kindergartener study this subject profoundly. Nothing so surely destroys natural conscience as artificial duties; and some real duties may become virtually artificial, and therefore demoralizing, by being arbitrarily and prematurely imposed.

The conscience of a little child is largely sympathy with its mother, or whoever supplies the mother's place; and therefore the mother or kindergartener should have an enlightened, natural conscience of her own, and not substitute conventionalisms, expediences, mere inherited customs, for the directions of conscience in her own case.

I know of no book on Conscience, that I can recommend to the student, equal to the late Professor F. D. Maurice's Nine Lectures to the Students of Cambridge University, England, published in one volume under the title "Conscience," and which ought to be in a cheap American edition, accessible to all. *

It begins with a definition of the word *I*, the scope of whose meaning is of vital moment; and then comes an analysis of the sentence *I ought*, and its discrimination from *I will*: terms found in all languages. He proceeds with a masterly examination of the various moral systems; and an appreciation of their authors, who are generally superior to their systems; and has chapters on Socrates' demon and Marcus Aurelius, making his reader the companion of his own study of the subject in all its bearings, (which is his characteristic method) so that to read his books is a discipline of his readers in the Socratic way; and will prepare a kindergartener's mind especially for her responsible work, by casting out of her the Satan of dogmatism. There is no writer to whom less justice can be done by extracts than to Maurice. But the following passages are characteristic and suggestive of his method, and to the point of our article.

"There is an order in which I am placed, a real order, not an imaginary one,—not an order which might be desirable, but one which exists. I am certainly a son, I am a brother, I am a citizen; perhaps I am a husband, perhaps I am a father. And if the enjoyment of any pleasure, or the avoidance of any pain leads me to acts which are inconsistent with any of these positions, my conscience says *I ought not* to enjoy that pleasure, *I ought not* to avoid that pain. Let the enjoyment or the avoidance be as natural as it may, it involves a departure from the order in which I am placed."

"Obligation to an order or constitution may not sound very practical language. Translate it as quickly as you

* It can be had at MacMillan's, Bleecker Street, New York, in the English edition.

please into obligation to fathers and mothers and sisters and brothers, to a wife, to your country; change as soon as you will the long word obligation, into the shorter, homelier word duty, * * * * * the mother tongue is always sweeter, often more distinct and definite than the tongue of philosophers. And happily, when we speak of *persons* we cannot forget the affections which we have for them. * * * * *

But there is danger of treating these affections as if they *created* the order which calls for them. If we fall into that mistake, the affection will become merely a part of our pleasures or pains. As long as we like a person, we shall suppose we are bound to him; our dislike will dissolve the tie. We shall live in a circle of what are called, in the cant of our day, *elective affinities*; the grand old name of Relations will be treated as obsolete. That you may escape this danger, I dwell upon the fact that we *are in* an order; that relations abide whether we are faithful to them or neglect them: and that the conscience in each one of us affirms, I am in this order; I ought to act consistently with it, let my fancies say what they please." p. 49.

It is obvious if the above is true, that Froebel's kindergarten method is the best preparation of children for appreciating moral order, when their understanding shall be sufficiently advanced; because the affections, which the *persons* of those they love inspire, are spontaneous, and of the nature of those sentiments which spring unbidden at the sight of beauty, and are the guides of their æsthetic plays. The movement plays and æsthetic occupations of the kindergarten have habituated them to the observance of order on the æsthetic plane. As they have played art, they now play morality, which brings social joy.

In fine, children are born into a spiritual order, an æsthetic and intellectual order, and a moral order, all of which "abide;" and they become acquainted with them by acting according to their laws, suggested by those who are supervising them. To do the kind thing, gradually makes them generous and

loving; to do the useful and beautiful thing, gradually makes them intellectual and artistic; to think of God as giving them their thoughts of order, and their feelings of beauty, love, and joy, gradually makes them religious; and to be addressed and guided, instead of manipulated and peremptorily commanded, makes them respect themselves as causes, and become consciously spiritual.

The Socratic method, which is most intelligibly set forth in the dialogue with Meno, * is the true one for the elimination of æsthetic and moral, as well as of mathematical truth. Neither of these kinds of truth could be conveyed to the mind from without. All truth is already in the human being in a general form, only as yet unrecognized and unnamed, and so not vivified. To see moral truth is a *recognition* of that cognition of God which develops the individual fully into a person, as was suggested in our last article, when speaking of Gioberti's ideas. The supreme act of the perceptive nature is understanding; the supreme act of the æsthetic nature is artistic genius; all acts of the moral nature (or conscience) are sweet, generous, or heroic; the supreme acts of conscience being sanctity and heroism, even unto death.

Kindergarten Intelligence.

To our list of kindergarteners we would add the names of Miss Isabella I. Moore, who has begun a Kindergarten in the parlor of the Swedenborgian Church, Thirty-fifth Street, New York, between Park and Lexington Avenues.

Mrs. J. P. Marcellus, 101 Warren Street, Syracuse, New York.

Miss Priscilla Hadyn has left Waterbury, Connecticut, to resume her Kindergarten in Somerville, Massachusetts.

* Bohn's edition of translations of Plato can be found in every large library.

Miss Mattie Stearns has given up her class at Dr. Miller's, in Fitchburg, and taken a Kindergarten, gathered for her in better conditions of locality, rooms, &c., at Framingham, Mass.

Mrs. John Ogden, of Columbus, Ohio, has removed from East Long Street to 31 North Fifth Street, and commenced a training class, for the five summer months, on the 15th of April. We regret that we did not know of this project in time to announce it beforehand.

Miss Alice Matthews has her Kindergarten at Yarmouth Port (not Point), Mass.

We cut from a Washington paper an account of a visit to Miss Marwedel's Kindergarten, 1313 K Street.

"One of our reporters, really anxious to know the meaning of this foreign word "Kindergarten," visited Miss Marwedel's and inquired:

"Does it really mean a garden for children?"

This really eminent teacher replied enthusiastically and emphatically:

"Yes, indeed. In Germany nobody thinks of opening a Kindergarten without a garden attached to it; but in this country, strange as it seems to be, where countless thousands are spent in palatial schoolhouses, nobody thinks that children, the young, tender plants of humanity, need the constant contact with nature in a still greater degree than offered by public streets and rows of houses. But Kindergarten means more than this, it means the ground into which deep philosophical thoughts are planted to develop all mental, moral, and physical capacities of the young human being according to the true laws of nature."

This short conversation excited our curiosity to look somewhat more into this subject, and hence our visit to the German-American Kindergarten of Miss Emma Marwedel, No. 1313 K Street, which we are sorry to see (and much to the regret of Miss Marwedel,) is also without a garden as yet, but fortunately opposite Franklin Square, and with a large lawn

in front, where we had the opportunity of witnessing the physical exercises and listening to the recitations and to the various Froebel kindergarten songs, with their gymnastic movements in the open air. Entering the spacious rooms, we found about forty children from 3 to 9 years of age, all with bright intelligent faces which showed at once that they belonged to the families of our best citizens. The beautiful sunlight shed its halo over the happy little ones, who with loving and eager attention followed their accomplished kindergarten teacher, Miss Susie Pollock, who although born in this country studied the system in Germany.

It would take too long to describe the mental and physical discipline with which the twenty different kindergarten occupations are executed to the greatest delight of those children who enter for the first time the wide field of combinations of forms of beauty leading to execution and art. Nevertheless, we confess, thinking no doubt with many others that this was all which is comprehended in the kindergarten system, we found the elementary instruction and even drawing a part of every day's exercises (and as an example that these branches are by no means neglected I would state that a young girl of seven years of age, who entered the school six weeks ago, not knowing one of the letters even, now reads quite well, and also prints nicely). The exercises in German are taught like all others, and also the system of object teaching; and we were surprised at the distinctness and apparent ease with which these young tongues treated the harsh foreign language in songs. After all these favorable impressions we were anxious to know to whom of the dear little ones would belong the honor of being called the best and most obedient pupil, but both the teachers present declined to make a choice, as all of the pupils, though differently gifted, had tried faithfully to do their best since they entered school. We soon saw that we had found something different from the common school routine. It seemed more like a home, with a family relation

between the children and the teachers, or, as it is called in Germany, a "bridge between the house and the school," and we asked ourselves if it were not possible to keep up the same spirit between teacher and child in more advanced schools. Why then should we not try to perfect and remodel our splendid public school system by and through Froebel's now universally-tried kindergarten system?"

Miss Marwedel, in a letter to us just received, says that her kindergartener, Miss Susie Pollock, studied in Berlin at an institution where, besides the five lady teachers (one of whom, Miss Krueger, was personally a pupil of Froebel) who taught Froebel's occupations, plays, songs, and drawing, there were four gentlemen professors: M. C. Luther, of science of education; Dr. Ruaroeth, of mathematics; Dr. Loewenslein, of physiology and gymnastics; T. Moore, of singing; H. Handel, of natural philosophy, history, and science; and that she studied the practice in six different Kindergartens; that Madame Marenholtz examined her very strictly several times, taking no exceptions to her but that she was "educated under Jewish influences," and offering her free tuition at her school "to become a Christian again." But Miss P. told her she was brought up a Christian, and there were only two Jewish teachers in the school, who never attempted to influence her religious views, and could not have done so had they tried.

Miss Marwedel speaks of the imperfection of our American training schools, in not giving instruction in anything but the science and art of Froebel. But she does not realize that our high and public schools give an excellent education in mathematics, natural philosophy, and science, and all other English branches; also in Latin and French and German; and the idea of our Kindergarten training schools is to take only thoroughly educated pupils of these high schools and teach them Kindergarten lore and art.

Miss Marwedel's own school attempts to carry out the whole education in one institution, beginning with Kinder-

garten, and proceeding into artistic and industrial instruction, and involving scientific. But our especial interest is in the Kindergarten part, which we trust and believe will never be sacrificed, since Miss Marwedel knows so well that it is the green bud of the whole. In most instances the division of labor is to be made, and the Kindergarten kept apart and separate from the other stages, by having a locality of its own; and separate apartments. Seldom is one person adequate to superintend the whole course of education.

Miss Marwedel also speaks of the desirableness of continuing the characteristic method of Froebel into the later stages of education, after children are seven years old, and even until they go into the university and practical life. Doubtless Froebel's suggestions are invaluable with regard to all stages of education, and his methods admirable. But we have believed that the first point for Americans to make, is the Kindergarten, which precedes and underlies all stages of education, and whose objective aim being to prepare in the children the scientific mind, as well as artistic hand, and general healthful development of mind and body, they can go into the schools, one grade after another, and get the whole advantage of our methods of science, and our splendid apparatus for instruction, by carrying the Froebel method with them into the later schools. It is unquestionable that if the Froebel Kindergarten is made the preparatory stage of our education, all our schools will become more artistic and industrial, in which characteristics they are defective now.

But we rejoice in Miss Marwedel's success in Washington with her Kindergarten, and the industrial and artistic schools she builds up upon it. She has eighty-five pupils. Froebel did certainly speak of education for all ages, though he averred that the era between the mother's arms and the primary schools of instruction was the most important of all; and he devoted the last years of his life to its complete elaboration, feeling that it was the vital point. It is also the fresh ground for Americans to work upon, since it has been

hitherto untouched by the public school authorities, and therefore there is opportunity for doing the right thing, where the right thing will *tell* most powerfully on all the subsequent stages.

WE are sorry to be obliged to defer, until our June number, "A day in Mrs. Kraus-Boelte's Kindergarten." There is no argument for a Kindergarten so good as the sight of such a success as Mrs. Kraus-Boelte's, who says, in a letter first published in the *Amerikanische Schulzeitung*, of September, 1871 (and which is quoted in an article of the *Woman's Journal*, of this last April 4, that gives some account of her career), "My next future and field of activity will be in America, in order to become a co-worker in the great educational work there, and thus Miss E. P. Peabody's wish will be realized. The best advocates for the cause will be the little ones, and Kindergartens will further more than any thing the intended normal class, or school for kindergarten-ers. And if one such normal class has been founded, the holy fire of true enthusiasm for this foundation of all and every education will soon be spread far and wide; and the blessing of the true Kindergarten thus be carried straight into home and family. The aim and means of Froebel's Kindergarten are so thoroughly and truly according to nature that success cannot fail, if practice and true understanding go hand in hand."

We have also a "Day in Miss Garland's Kindergarten," but must defer it to next month, when we shall be able to give a report, also, of the closing exercises, and exhibition of work done by her normal class, which will take place May 21, in the vestry of the Rev. Dr. James Freeman Clarke's church, probably. But it will be definitely stated where, in the *Evening Transcript*, a day or two beforehand.

On February 24, the *Evening Transcript* published a charming article by one of the mothers of the Kindergarten kept by Miss Rust, 113 Pembroke Street; and in the *Globe*, of April 16, was an interesting description of a day in the public Kindergarten kept by Miss Symonds, corner of Somerset and Allston Streets, which is open for inspection to everybody always, between 9 and 12 o'clock.

WE have just received the following letter from

ST. LOUIS, MISSOURI, April 9, 1874.

Everybody is delighted with Miss Blow's Kindergarten, and all that her nice little children have done in the short time; and with Miss Timberlake, who now has learned Froebel's system of Miss Blow, partly by assisting in the Kindergarten all winter, and who will soon open a Kindergarten in another part of Carondelet. Also St. Louis is soon to have a Kindergarten. All the wards of the city will, I think, be gradually provided with one. But I hear to my regret, that the teachers will be too hard worked. One and the same kindergartener is to be occupied with the Kindergarten during the morning; then, at noon, have one hour's rest; and begin the afternoon with another class of children. No teacher can stand so much work. To the kindergartener is necessary the influence of the home, the love of the parents, and much sympathy and rest. It is the necessity of the youngest children to demand most of the soul. The system of Froebel is: to give the whole soul, with all its fervor of love and strength and thought, to the children. A kindergartener expends more strength than any other teacher; she must, therefore, have much more rest; she must have also the interest of the mothers; and intercourse with all the hearts and heads, and social sources, which can renew her exhausted strength. The outflow has gone from her to the children, in her work with them and for them; the inflow must come from the great sympathy which surrounds, nurses, and gives her repose.

HENRIETTA NOA.

JUST as our last copy is going to the press, we hear from Mrs. Kraus that her connection with Miss Haines is broken, as that lady does not think the interests of her establishment harmonize with what Mrs. Kraus feels is necessary to the simplicity of the Kindergarten. Mrs. Kraus-Boelte will remain, however, at No. 7 Gramercy Park till July 1, and will be glad to see any one who has interest in the continuation of her kindergarten work, to do justice to which she finds she must work in entire independence. She wishes to make her own arrangements with parents, and for normal students.

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MRS. KRAUS-BOELTE

will continue her Kindergarten work in New York City, assisted by Professor Kraus, with an Intermediate Class, a Mother's Class, and a Training Class for teachers, beginning October 1, in a location that will be designated hereafter. Address Mrs. Kraus-Boelte, No. 7 Gramercy Park, New York, until July 1.

FLOWER OBJECT LESSONS, FOR THE KINDERGARTEN.

A FAMILIAR DESCRIPTION OF A FEW FLOWERS

From the French of M. EMM. LE MAOUT.

TRANSLATED BY MISS A. L. PAGE.

This little work of 55 pages, illustrated by 47 wood cuts, has been translated for the purpose of placing within the reach of those interested in object teaching a manual that is most admirably adapted for the purpose, and is offered to parents and teachers with the belief that it fully supplies a gap in the literature of our country.

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"I have no doubt that it is a great advance upon former botanies for beginners; and, for the older children of the kindergartens, say from five to seven, would be highly useful. The little book * * ought to be followed by a translation of the whole work." — Madam KRIEGE, *to the translator.*

"We wish Miss Page's little book in the hands of all parents as well as teachers, that they may read it, and learn what real teaching ought to be." — Prof. P. H. VAN DER WEYDE, in '*The Manufacturer and Builder.*'"

LEOPOLD NOA,

Late Professor of Modern Languages at the Washington University of St. Louis, Mo., is open to engagements for teaching them, and for fitting pupils for universities in the Classical Languages also.

Spontaneous testimonials of his abilities as teacher from distinguished persons in London — Robert Browning, the poet; Sir Henry Thompson, the great surgeon; Mr. Charles Macauley; and other gentlemen, whose children were his pupils — are in the hands of Miss Peabody, 19 Follen Street, Cambridge; copies of which are at Williams's Bookstore, corner of School and Washington Streets, Boston.

Kindergarten Messenger.

VOL. II.—JUNE, 1874.—No. 6.

THE NURSING.

[Translated from Froebel's EDUCATION OF MAN.]

CHAPTER I.

AT first, it seems to the infant, that the external world is one with itself. The two are confounded in one chaos. Later, the speech of the mother makes it distinguish the objects of the external world from itself; and afterwards she re-establishes the connection which exists between them and itself, the child having now recognized in itself, a being perfectly distinct from the objects in the midst of which it moves. Thus, what took place at the creation (*débrouillement*) of the universe ("in the beginning" according to the affirmation of our sacred books) is renewed in the soul and intelligence of every man, by the development of his own consciousness, and in his own experience, viz.,—man, having appeared in Eden, found and recognized himself as perfectly distinct from nature. It is by this fact, which is renewed in every man, that individual moral liberty and reason are manifested, as was originally the reason of the human race considered as one collective being created for liberty.

Therefore, let every created being, who would analyze, comprehend, and know himself, interrogate, in the first place, the history of the development of humanity down to our own time, and the general aim and tendency of its efforts, afterwards; let him consider his own life, and that of others who compose the society within his observation, in their whole

scope, each being developed according to divine and immutable law. In this way he will comprehend the history of the development of humanity and of himself, in one and the same glance. The history of his own life will make him understand that of humanity; the history of humanity will give him an understanding of the manifestation of his own being, that is, the history of his heart, his soul, and his mind. The history of humanity alone, can make a mother completely understand the wants, the faculties, and the aspirations of her child.

To render exterior what is interior, interior what is exterior; to find and manifest the union that exists between them, is the duty of man. To fulfil this duty, he must know each object not only in its essence, but in its affiliation with other beings. This is why he is endowed with *senses*, the instruments by which he recognizes things and their properties; for the word *sense*, (in German *sinn*) expresses the act of spontaneously rendering interior an exterior thing.

A man knows every being, and every thing, when he compares them to the beings and things which are in contrast to them; and when he discovers the union, harmony, and conformity of all beings and things with their own kind (in short, when he perceives their resemblances and differences). He will know beings and things the more perfectly, the more he shall have found their connection with their opposites, and their accord with their likes (*leurs semblables*.)

The objects of the external world appear to man in a state or under forms, more or less fixed, fugitive, or volatile. It is to be in correspondence with their fixity, their fugitive nature, or their etherization, that we are provided with different senses. All objects being movable or immovable, visible or invisible, solid or ærial, it was necessary that our sensorium should be divided into separate organs. The senses that apprehend ærial bodies are sight and hearing; taste and smell take cognizance of volatile bodies; touch, of fixed bodies.

It is by their contrasts that the child acquires knowledge

of things. From the time that the sense of hearing is developed, and soon after the sense of sight, it is easy for parents, or those who surround the child, to establish a connection of objects and their contrasts with speech, so that the word and the object, the sign and the object, shall be thereafter only one thing to the child, who is thus brought, first to the intuition, and later to the knowledge of the being or thing. *

In the measure that the senses of the child develop, developes also the use of its limbs, according to their nature and the properties of the external world.

The immobility and the proximity of objects are in relation to (*entretiennent*) the immobility of the body of the infant. The more movable and distant from him objects are, the more the child who wishes to seize them feels excited to move. The desire to sit or lie down, to walk or jump, to touch or embrace an object, provokes the child to use his limbs. The action of standing erect alone, is a capital one for him; it is the discovery of the centre of gravity of his body, and the use of the multiplicity of his limbs. The equilibrium of the body obtained, will be for that age as significant a step in progress as was the smile of the nursling, and as will be the moral and religious equilibrium acquired by the man, even to the last stage of his development.

It does not follow, however, that at this first stage of his life the child will make perfect use and profit of his body, its limbs, and senses. This use, as yet, seems indifferent to him; but by degrees he feels himself attracted to thrust out his feet and his hands, to move his lips, his tongue, his eyes, and his whole countenance.

But all these motions of the limbs, and these plays of the countenance, have not for conscious object yet, the reproduction of the interior by the exterior, a reproduction which takes place, properly speaking, only in the following stage.

* Intuition here seems to mean sensuous impression, and knowledge the result of intended perception.— Tr.

But let not the maternal vigilance sleep. These playful movements are to be carefully watched by her, but there must not be established by their means a separation between the exterior and interior, the body and mind. That would lead the child gradually into hypocrisy, or into habits of grimacing, of which he could not rid himself when he became a man.

Let the infant, then, from the earliest age, even when in his bed or cradle, never be long abandoned to himself, without some object offered to his activity; for bodily idleness and effeminacy necessarily engender intellectual idleness and effeminacy. To escape this danger, let the child's bed be composed of cushions stuffed with fern or hay, straw or hair, never of feathers; and let him be lightly covered, and always exposed to the influence of pure air. To avoid the effeminacy of mind produced by too complete abandonment of the infant to himself, especially after his waking from sleep, there may be suspended, opposite his cradle, a cage containing a bird, the sight and song of which may occupy the activity of the child's senses and mind, by an agreeable distraction of his attention from himself.

At this moment of the development of the activity of the senses of the body, and its members, in which the child seeks to manifest spontaneously the interior to the exterior, the first degree of the development of man, that of the nursling ends, and another degree begins.

Up to this period the interior of the child was only an inarticulate and simple unity. With the arrival of speech, begins at once the exterior manifestation of the interior of man and of the multiplicity of his being; for while the interior was organizing itself, he endeavored to manifest himself outwardly in a certain fixed manner. Now, the development, the spontaneous manifestation of man's interior by his own forces, will have place, making a second stage of development.

GLIMPSES OF PSYCHOLOGY.

WE have given a few hints by way of answering the questions on psychology, which must come up, to be considered by a kindergartener who is intent on understanding the "harp of a thousand strings," from which it is her duty to bring out the music.

We have found that the human being comes into the world with an æsthetic nature, which is to be vivified by the presentation of the beauties of nature and art, in such a way as to ensure reaction of the will in creations of fancy: for only so, can sensibility to beauty be prevented from degenerating into sensuality. If the fancy remains wholly subjective, it loses its childish health and leads astray. It should have objective embodiment in song, dance, and artistic manipulation of some sort. Now, artistic manipulation of any kind necessitates the examination of natural elements; and the discovery of the laws of production, which are, of course, identical with the organic laws of nature that bear witness to an intelligent Creator.

To excite the human understanding to appreciate names, and classify things for *use* and giving pleasure, it is necessary to present things to children gradually, first singly, and then in simple rhythmical combinations, so that they may have time to find themselves personally, and not be overwhelmed with a multitude of impressions. A real lover of children will quickly find out that they like to take time 'playing with things,' as they call it; and that there is a special pleasure in discovering differences in things, that a new distinct perception of any relation of things delights the child, as the discovery of a principle delights the adult mind. The fanciful plays of the Kindergarten, whether sedentary or moving, cultivate the imagination, the understanding, and the physical powers in harmony, and more than this, they cultivate the heart and conscience, because the moving plays have for their indispensable condition numbers of their equals;

and every thing they make is intended for others. The presentation of persons, as having the same needs and desire of enjoyment as themselves, proves sufficient to call into consciousness the heart and conscience, just as immediately and inevitably as the presentation of nature and art calls into activity the understanding and imagination.

Because nature and humankind are so *vast* that, as a whole, they daunt the young mind, even to the point of checking its growth, it is necessary that some one, who has had time to analyze it in some degree, should call attention to points; and it is the consummate art of education to know what points to touch, so that the mind shall make out the octave; for, unless it does so, it will not act to purpose. As exercise of the limbs is necessary to physical development, and the act of perceiving, understanding, and fancying, with actual manipulation of nature, is necessary to intellectual development; so is kindness and justice acted out, to the development of the social and moral nature or conscience.

But there is something else in man than relations to external nature and fellow-man. This self-determining being, who moves, perceives, understands, fancies, loves, and feels moral responsibility to the race in which he finds himself a living member, is only consciously happy when he is magnanimous, which he can only be, if he feels himself a free power in the bosom of infinite love; in short, a son of the Father of all men! "We are the offspring of God," is the inspiration alike of heathen poet and christian apostle.

As the psychological condition of the human love, which is man's social happiness, is that sense of individual want and imperfection which stimulates the will to seek the mother and brother; so the psychological condition of the piety which makes man's beatitude, is the sense of social imperfection, in respect both to moral purity and happiness, stimulating the will to seek a Father of all spirits. The more we love, the more we feel the need of God. But is God nothing but "an infinite sigh at the bottom of the heart," as Feuer-

bach, the holiest of infidels, sadly says? or, as in thinking, we discover the entity we name I; so in loving, do we not discover God, or rather does not God reveal himself to us, as Essential Substance? Wordsworth declares that

“Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security;
And blest are they, who in the main,
This faith even now do entertain,
Live in the spirit of this creed,
Yet find *another strength* according to their need.”

“That other strength” is to be found, as he had already sung in that same great song, in Duty — “daughter of the voice of God,”

“Victory and Law
When empty terrors overawe;
From vain temptations doth set free,
And calms the weary strife of frail humanity!”

Conscience, then, is the soul's witness, first of the relation of the individual to the human race; and ultimately, of the relation of the human race to God; and it must be inspired with knowledge of the sonship of the human race, to the Universal Father, or human life is bottomless despair. But with that knowledge, which God must give, (since man cannot reach it with his own understanding) he shall be able, even on the cross, to love the most ignorant brother infinitely; and infinitely to trust that the Father of all will justify his spirit in acting accordingly.

HILDESHEIM, April 19, 1874.

MY DEAR MISS PEABODY:

Many thanks for sending the latest numbers of the MESSENGER. I am greatly interested in all they contain.

I see from a letter of Mr. Kraus, that you had asked him to compare the French translation, by Baronness Crombrughe, of Froebel's "Education of Man" with the German original. I do not possess the French one, but since parts of the "Education of Man" have appeared in the MESSENGER, I have compared the English with the German, and to judge by that, the French seems, on the whole, translated very faithfully. In the English dress, the ideas appear very much condensed [*Foot note by translator.*—The translation from the French is absolutely literal, showing that this condensing process from the German was done in the French translation,] and more concise than is Froebel's mode of writing, and only in rare instances the meaning deviates slightly from the meaning Froebel wishes to convey. If the translation cannot be made from the German text, I think this translation from the French the next best thing. But would it not be well to remind your American readers, who may expect to find something relating to Kindergarten in it, that the "Education of Man" was published by Froebel, in 1826, full ten years before the first Kindergarten was ever established. But as you proceed in the translation, you will see it foreshadowed.

I was delighted with Mrs. Mann's paper on "The Home," and I trust those who were listening to the reading of it were delighted, too.

Will you allow me to make a remark on a paragraph in "Glimpses of Psychology," in the April number of the MESSENGER?

Turn to page 9, from the top down to the middle of the page. It seems to me that what is said there of the children's analyzing the objects made, ought to have been a little more clearly defined, in order to prevent misunderstanding. The occupations of the children in the Kindergarten are the subject spoken of. Now, it is well known that children attend the Kindergarten from three years of age and upward. In saying that the kindergartener should see to it that the child gives

an account of what he has done in the proper words and so on, it ought to have been remarked that such a thing could only be required of the older children, and not of babies three years old, who may only be able to *name* the object they have produced. And even the older children would tire, if they had always to give an account of every step they had taken. It would take all the interest out of their play. They certainly must act according to law and order; know what they are about, and be able to give an account of processes, promptly and clearly, when required. But to require it *always*, would be very tedious, and deaden all creative spontaneity. Froebel is content if very little children only receive impressions, clear, sensuous impressions, which, by degrees, transform themselves into perceptions. Nothing is farther removed from Froebel's intention, than any forcing process. Certainly all this was in the writer's mind, but I think it might be well to give it expression, also, for the sake of those to whom the doings of the Kindergarten are not so familiar.

I see you have in the April number reprinted my paper on "Teaching little children to read." I hope it may lead people to reflect on this matter. One misprinted word, which annoyed me in the original print, is again repeated, and may be here corrected. On page eleven, near the end of the first paragraph, it ought to read, "*a similar injury*," instead of "*a singular injury*."

Next month I intend to go to Dresden, to visit the normal school there, and to Gotha to see Köhler's Kindergarten and training school. Then the "General Educational Convention" will take place at Brunswick, and after this we will begin to get ready to come back to Boston to resume our work. We intend to come by way of Hamburg, in order to see all that is to be seen there.

We will have many subjects to talk about when we see each other face to face, which is more satisfactory than letter writing. I am very truly, yours,

MATILDA H. KRIEGE.

N. B. A very urgent invitation has been sent to Mrs. Kriege and her daughter, to go to Germantown, a suburb of Philadelphia, to do there what she did in Boston; found a model Kindergarten and training school for kindergarteners. We do not know but she may decide, that the best thing for the interest of the Cause will be to break this new ground.

Nursery Department.

I THINK this place in the MESSENGER is most appropriate for an account of a day spent in Mrs. Kraus-Boelte's Kindergarten, which is, indeed, a glorified nursery, introducing the children into wider companionship and more artistic play than the mother's nursery can do or should try to do, even when that is at its best. It is the *next* stage of the child's education, whose necessity is indicated by its desire, when it is about three years old, to break out of that sacred precinct, and find more and varied objects.

Going with Mrs. Kraus into the large sunny room, where already sixty children were assembled, who had been arranged in a large circle by the ladies of the normal class, (five of whom assist every day) it was lovely to see her go round and shake hands, kissing and saying some sweet word to every one, who were evidently awaiting it with eager expectation, and sparkled and glowed at her approach. As she took her place in the circle, all rose and joined hands, and repeated after her the words of a verse of thanksgiving to the Heavenly Father, which they then sang; and this was followed by one or more morning songs, adapted to their infant minds. Then all sat down, and she began to tell a story (which is the spell by which she every day brings them to punctual attendance). There were, however, some tardy ones; and when any of them came in, she paused in the story to give a welcoming kiss, and hear the eagerly-told excuse for being so late.

The whole style of procedure was courteous and kind, but simple and unconventional; and the same air pervaded the whole morning's exercises, the children talking naturally, though a little subdued in tone by their number; and brought to perfect silence, at any moment, by a slight clap of the kindergartener's hands; for she seemed to be the centre of their interest and attention.

The story was about the sun's sending his rays all over the world, to wake up the animals and birds and flowers from their night's sleep, each sunbeam being followed on its separate mission, and every animal described in so picturesque and animated a manner that they were guessed by the children, who also joined in the imitative motions she made. Thus, when the little hares began to skip, after their morning breakfast, several of the children were on the floor at once, imitating, but at the clapping of Mrs. Kriege's hands resumed their seats immediately. When the sunbeam went into the barn yard, there was a general crowing, lowing, and cooing, as cocks, cows, and pigeons successively awoke. One sunbeam discovered the newly-laid eggs, that the waiting maid carried into a breakfast room, where a happy family of children were at table with their papa and mamma, making a domestic scene that had its interest. It can hardly be imagined how much instruction was involved in this perfectly easy conversation, that engaged the eager attention and co-operating thought of all the children, who evidently had been made quite familiar with the characteristics of the objects mentioned. When it was over, there was a little verse — one line — of thanks sung by the circle of children, led by the assistant ladies, and it was responded to by the corresponding line of the couplet sung by Mrs. Kraus.

The story done, all rose to their feet, as Mr. Kraus, in the play room, struck the piano with a lively march; and they marched in single file around the room, members of the intermediate class filing off, as they came to the open door, which was then shut.

More than forty were left behind, who sat down again; and then Mrs. Kraus called out two by two, till quite a column was formed, and began to sing a boat song, in which all joined; those standing up making a kind of swinging step sideways, accompanied by a movement of the hands to represent the rowing of a boat. This movement of the hands was also made by the children who were sitting round in the circle, who sang with the oarsmen, describing objects on the banks of the river, down which they were supposed to be rowing. When the voyage was over, and the boatmen had returned to their seats, and some had told what they had seen in their voyage, the rest of the children had another very simple play in their turn, accompanied by a simple song, in which all joined; for though it was necessary to have only one division on the floor at a time, on account of the limited space between the tables, they all joined in both plays by singing. After this, they rose and marched to the words of a song, and placed themselves at the tables for their more sedentary plays (or "occupations," as Froebel calls them). There were five tables, at which children of differing degrees of skill sat; and weaving, sewing, and pricking materials were distributed to them, for they were all engaged in making some things to carry home for Easter presents. There was a lady assistant at each table, sympathizing, suggesting, and, whenever a more mature hand was necessary, helping to finish up.

A large number of the children had circles of tissue paper, folded three times, on each of which was drawn a flower in outline, to be pricked, and on the edges were pencil marks, different shaped marks being drawn on each one, and an arc of a small circle round the point of the cone. As the pricking of the flower, which had been begun another day was completed by one and another, scissors would be given them, and they cut according to the marks made on the edges, and the curve at the top, and then unfolded their papers, and each was found to be a different pattern of a lamp shade!

It was the prettiest thing in the world, to see the rapture of the children on unfolding their papers, and finding what beautiful things they had made. As we all joined Mrs. Kraus, in expressing our sympathetic delight, they looked sometimes so proud and happy, and sometimes so bashful and modest, as if they felt themselves covered with too much glory of success! This cutting of paper, folded on the kaleidoscope principle, is the one thing they do, in which their understanding does not quite follow out the process, though they learn some of the inexorable conditions of success, and thus is intimated the substantiality of some unseen lawgiver, as much as when they assist in the production of flowers, where they plant and water, and await the increase which God alone can give.

But all the other children were also rejoicing in their finished mats and embroidered baskets, which they were to take home for Easter gifts. Mrs. Kraus was ubiquitous, asking how each had done the work, and listening to their little plans of surprising somebody they loved, for whom they had been working many days.

Mrs. Kraus then said to me, aloud: "The advanced class always invites the kindergarten children to share their gymnastics;" and immediately the piano was struck by Mr. Kraus, and the doors were opened, that the children might march out and make a large circle in the play room, outside of the circle which the advanced class had already made. Mrs. Kraus then broke through both circles and stood in the midst, and made Dio Lewis's free gymnastic motions, which they imitated to the sound of the music. I observed she was very particular that the inner circle should make the motions with precision; but the outer circle of smaller children made them as they could; and many of them did as well as those in the inner circle.

Meanwhile the assistant ladies were putting little mugs of water and plates and the luncheon baskets on the tables, in the two rooms which had been left. It is a splendid suite

of four large rooms, facing the south, and making the best conditions for a Kindergarten that I have seen yet. While the children sit at their lunch, the ladies flit round the tables, gently suggesting the kind and delicate manners, which it is so desirable to connect with the pleasures of eating; refining sensuous impressions by the social sentiment.

The lunch over, Mr. Kraus struck the piano, and they all rose and marched, singing a little song, into the play room again, Mrs. Kraus explaining to me, that, as the advanced class had invited the Kindergarten to their gymnastics, so now the Kindergarten was going to share with the advanced class their games. They first stood in a square, round the room, and then, to very sweet music, two sides of the square advanced towards each other, with a courteous gesture, singing, "How do you do, how do you do?" then, after going backward, they came forward a second time, singing "Very well, I thank you, very well, I thank you;" afterwards, the other two sides of the square did the same. Then they played the swallow's nest, and several other games, while the lunch tables were cleared, and pieces of shingle, with a bunch of soft wet clay on each, were put on them for each child. To this occupation of modelling, they all marched in, with the greatest delight, for, as they severally said, on my asking, they "like it better than any thing;" and the last hour of every week is given to it. My companion, being an amateur sculptor, asked for some clay, too, squatted down at the children's table, charming them with a beautiful bird she made to sit on a nest of eggs that she made.

In this occupation the children are left more entirely to their undirected spontaneity than in any other, and marvellous is the variety and exhaustlessness of their inventions.

This was the last exercise of the day, and shared by the advanced class, who remained for a whole hour. But gradually the smaller children were taken off by their mothers and nurses, who came for them. I saw that none were willing to go without a kiss, and some last words from dear Mrs. Kraus.

The whole morning realized the idea of Paradise for childhood. The serpent of disorder did certainly tempt, now and then; but the human embodiment of the saving love was at hand, with timely advice; and sometimes there was the rebuke of changing the place of the child, with an affectionate remonstrance, being accompanied by the cheering hope that the mistake would not be made again. Always it was pointed out clearly, that the offence produced social pain or disturbance; so that the substance of a common humanity was made to underlie the abstract idea of right; and prepare for the opening up, later, into a clear apprehension of the Divine Love as the lawgiver, giving vital motive to all right action, instead of making *duty done* a mere gymnastic of the will.

Thus the possibility of self-righteousness and phariseeism, in the little doers, is precluded by their getting into the habit of being orderly and productive, not in order to be classed as good, but out of uncalculating kindness of heart. To do right for its own sake, really means (in this house of our Father) doing right out of love of the brother; which is the legitimate way of learning to love God. "If we do not love our brother whom we have seen, how shall we love God whom we have not seen?" asks the apostle of Christ, who was the brother of Jesus, according to the flesh.

I have never seen so complete a realization of Froebel's idea of the *law of the Lord that gives perfect liberty*, because it is one with the *love that takes captivity captive*, as in this Kindergarten of Mrs. Kraus-Boelte's. There was order, such as underlies the exuberance of vegetation; for there is mathematical law in vegetable formation, as truly as in chrysalization, though not so sharply defined to the outward senses, because it is overlaid with that action of the Creator's free grace which corresponds to the varying imagination of the heart of man. And it is the free grace of spontaneous obedience in the children, that comes forth to meet the tenderness in which Mrs. Kraus wraps commands in sympathetic suggestions of the way to do that is to make all parties happy and good.

This most desirable power to govern without the hard formalities, which attend the giving of law in most cases of finite government, is a great attainment, and results, doubtless, in Mrs. Kraus's case, from her fifteen years of successful experience, and the plentitude of knowledge of childhood that she has acquired in loving observation of a large number of individuals. She believes, with all her heart, in Froebel's doctrine, which is the republication of Christ's revelation of the nature of the heart of infant man, as a reflection of the Father's face; and when she asks the child she has placed in the right attitude, what he will do, it seems to be without a doubt, that the response will be "the spirit that maketh all things new," just so far as the child has been freed from the influence of the surrounding conventionalisms, and backslidings of others. She desires to share this faith of hers with the mothers of her children; and thus a meeting with the mothers, once a week, she considers to be not a burden, but an aid to her in her work; and another year, when she will be on an entirely independent foundation, this mothers' meeting will be gratuitous on her own part; nor will fathers be excluded, if they are disposed to come.

I was permitted to hear one of Mrs. Kraus's lectures to mothers, that she repeated in her normal class, to one of whose sessions she invited me; and it was lovely to see the enthusiastic love of these students, alike for her, and for the work they were learning to do.

Ah! I said to myself, as I left her, after one of those rich days, (for I went into the Kindergarten more than once) at last! at last! the kingdom of heaven is coming upon earth; and the full meaning is revealed of the first christian symbol, the infant son of God in the arms of the natural, devout, humble, blessed mother!

I thought of that magnificent picture of Correggio's, in the Dresden gallery, where the blazing light shines from the body of the new born child, enveloping the mother in the pure white light, as she delightedly gazes, while the less in-

nocent and less comprehending, because less loving persons around, are shading their eyes from the blinding glory. Ah, yes, I said to myself, we have none of us comprehended what is meant by the Saviour Child. "*Mary* pondered all these things in her heart," says the sacred legend; and is not this the reason she knew how to guard and cherish and reverently learn what childhood can best teach; and for once, the son of God, which is Humanity, was perfectly developed and manifested individually on this earth, which received him not, (generally) but "as many as did receive him" became the sons of God, for, "All who are led by the spirit of God are the sons of God."

A FREE RENDERING FROM SCHILLER'S "BOY PLAYING ON
HIS MOTHER'S LAP."

BABY! on thy mother's arm
Securely held above the abyss,
Thou gazest down without alarm;
Thy ignorance is love's own bliss.

Playing on thy mother's lap,
And feeding at thy mother's breast,
No gloomy clouds the sky enwrap
Of that island of the blest!

'T is the Arcady of Pan,
Who with every flower is toying;
'T is the Paradise of man,
The Tree of Life's fresh fruit enjoying.

Play on, darling! Show us all,
How the will of God is done
As in heaven, by baby small,
Whose life with love and joy is one.

LADY BAKER'S MUSIC TO "FROEBEL'S NURSERY SONGS."
Published by Wilkie, Wood, & Co., 47 Great Russel St.,
Bloomsbury, London, W.

KINDERGARTEN PLAYS. With C. J. Richter's Music.
Published by J. L. Peters, Broadway, New York.

When Froebel was playing with children, such was his genius, that at any moment, rhymed verse came at his bidding, in words suitable to the action; and he would sing them to popular tunes, well known German national airs. These tunes have endeared themselves to all the kindergarten teachers and children, so that our friend, Marie Kraus-Boelte, is not willing that any others should be substituted for them. She once wrote to me that "no melody, however lovely and well suited, could take the place of those which Froebel has married to his text; since, wherever there are Kindergartens, in Germany, England, America, Russia, these tunes are now known and sung." I differ from my friend in this; and think melodies, made as characteristic to the movements and words (especially when they are English words) are needed, and must be created.

Froebel did well to adopt melodies, well known and liked in Germany; but we may do better by composing new ones with skill and inspiration. Always working in Froebel's spirit, we shall work on, not remain fixed where he left us. The German poet Uhland wrote:

Sing ye, all, when song is given,
In the sacred poet-grove.
That is joy, when birds are singing
From each branch their song of love.

Platen, whilst recommending man in all his other shortcomings and frailties to our mercy and indulgence, finds no excuse for *mediocre* poetry, nor for the poet who has not reached perfection; he says to him, "If thou hast failed, dash thy lyre to-pieces!"

Between the bold generosity of Uhland, and the orthodox severity of Platen, is a golden mean. Thus Rousseau exclaims, "If you are only a pedant, my writing is not for you. If you ask me, however, what shall I do in my circumstances, which will not allow my carrying out of your advice judiciously, I answer, 'exactly what you *are* doing.'"

Froebel, in adapting well-known airs to his words, made a virtue of necessity. We have been contented to accept what he left us. Are we never to go farther? Are we not to work on in his spirit, still creating? Songs have recently been composed, fitting, characteristic, simple, and childlike. Mr. Richter's melody to the play 'Blind man's buff,' is very sweet; the child's voice which sings it, is a silver tone. 'Birdie's,' 'Cuckoos,' 'Vintages,' and others, are charming. Lady Baker's (you know how she has made acquaintance with the *Mutter und Kose Lieder*, and irresistably was drawn to compose music for the English words) are characteristic, highly tuneful, cheery melodies; and it would be wrong to reject such a boon, on the ground that Froebel's tunes ought to be kept forever. Stagnation is death; if schools ought to be free from it, surely the Kindergarten ought to be so.

Lady Baker is a pupil of George Macfarren; and to her culture and refinement, unites a great talent and thorough knowledge of music and song. Mr. Macfarren has so admired them, as to join her in editing them. He is England's greatest composer, as is acknowledged now by all the art critics, since his oratorio of John the Baptist has been performed at Bristol and Exeter Hall. Let us welcome this new music to the Nursery Songs, and beg Lady Baker to go on, and publish all the rest; and let us help to introduce them into the Kindergartens of America, as an inspiring, elevating element.

H. NOA.

MISS GARLAND'S KINDERGARTEN TRAINING CLASS OF 1873—74.

NOTHING could be more satisfactory to the friends of Froebel's reform, than the graduating exercises of this class, which took place May 21, in the chapel of the Hollis Street Church. The doors were opened at half past three for the exhibition of the work done by the class, much of which was invented by the several workers.

At four o'clock, the exercises began by the Rev. Mr. Cutler's reading the words of Christ concerning little children, followed by a prayer. Miss Garland then said that a desire had been expressed to see the games and hear the songs which made so large a part of the exercises of the Kindergarten; and as it was entirely contrary to the Froebel spirit to make an exhibition of the children, the young ladies had consented to give some specimens of the games, songs, and hymns, and these would alternate with the reading of the essays, four or five of which had been selected, that by their subjects would cover the outline of the system. She did not say, what was however the fact, that each of the twelve young ladies had written an essay on some point, but the rest were omitted for want of time to read them, and one who did read, substituted for her essay a story she had written as an exercise in the class, illustrative of the value of the occupation of the Rings. We hope to give this pretty story in one of our future numbers, and also some of the essays. There was a very satisfactory essay on Froebel's series of gifts, and the occupations in which they are used, the special bearing of each being touched upon. One young lady, who, previously to studying with Miss Garland, had received the training of the Boston Normal School and the Pestalozzian Object teaching, read an essay comparing Froebel and Pestalozzi. Miss Gay, who read the last essay "Upon the future of the Kindergarten," was so eloquent in her appeal for public Kindergartens, that might include poor children, as to produce a marked effect on her audience, so that Miss Garland forgot to read the twenty questions whose written

answers by each one of the class were the basis of the diplomas given. It was manifestly impossible to read in public the twelve sets of answers; but the questions would have given the audience a good idea of the nature and depth of the studies which they had pursued, and which earned the diplomas. These latter are to be used as certificates of the young ladies' abilities, moral, intellectual, and artistic. A hymn sung by the young ladies, with piano accompaniment, closed these interesting exercises of the class.

No arrangements had been previously made for speeches from the audience, but Mr. Hagar, Principal of the Salem Normal School, Mr. Denman Ross, and Mrs. Mary Safford Blake, M. D., expressed their warm sympathy and approval. They declared themselves already earnest advocates of the system. Mr. Edward Spring, of Perth Amboy, N. J., spoke especially of the development possible to be given to the occupation of modelling, which is the favorite one of children, and which he also affirms to be the most natural. Miss Peabody followed him to tell the audience that this gentleman, who had kindly come to Boston at her request, to give his ideas upon this occupation to the Training Class, would remain here a few weeks, at the request of some of these young ladies and of other teachers, to give them elementary lessons. By the courteous sympathy of the Boston University, its lecture room had been granted to him for these lectures, and his lessons were now to be given every day at the Wesleyan Hall, 36 Bromfield Street. She advised all who could go, to take advantage of this opportunity, and learn to guide children into this beautiful art, which can be made subservient to their culture in taste, scientific knowledge, and artistic creation.

Mrs. Blake reverted to Miss Gay's earnest appeal, for public Kindergartens for the poor, who are as amenable to the laws of beauty and use, and can quite as easily be guided into them as the children of the rich. She emphatically declared that the money it would cost would be less than

that now expended upon criminals, even juvenile criminals, in punishment and restraint of vitiated energy, that could as spontaneously flow in harmony with true laws as against them, and ever so much more joyously to themselves, and beneficially to others.

Mr. Denman Ross gave an account of the interest in education which his election, some fifteen years since, into the School Committee had awakened in him, and how as long ago as that he had been interested in Kindergartens, and had done every thing he could to promote the School of Technology, which was on kindergarten principles. But he thought Miss Garland's Kindergarten a better Technological Institute than the one on the Back Bay, whose best points were those it had in common with hers. He also spoke of a late visit he had made to the Normal School at Hampton, Va.; this also was conducted on the same principle of learning and working, and he expressed a wish that some one of this excellent class would go there and set up a Kindergarten for the children.

After the speeches, the audience still lingered to examine the work, to congratulate the teachers, and to talk with the young ladies, who presented two beautiful bouquets which had ornamented the chapel, the one to Miss Garland and the other to her able assistant, Miss Jane Weston. Four days before, a magnificent one had been sent by them to Miss Peabody, who had given them a lecture every month, and whose seventieth birthday they had desired to beautify and make happy.

Many mothers present, with glad tears expressed their strong sympathy, feeling that the spirit evinced by the young ladies was sufficient proof to them that Froebel's Kindergarten realized the Divine Idea of Education, and actually was initiating the kingdom of heaven upon earth. God grant that this may prove true, but it can only be done by its not being allowed to drop with the tender age of little children, but be prolonged into their whole youth and manhood, and thus constitute a perfect whole of right training.

MR. SPRING'S LECTURES ON MODELLING.

[From the Woman's Journal of May 23.]

THOSE who know anything of Froebel's Kindergarten, know that modelling in clay or wax, is one of the earliest and most important of the occupation-plays by which he proposed to educate little children. His method is, to give to children clay or wax, and suggest its being made into a ball, and when this is done perfectly, to suggest its being modified at their own "sweet will," into apples and other fruits, eggs, birds' nests, etc. This not only makes them perfectly happy, but is found to develop their inventive faculties as well as their appreciation of form, in a surprising manner. By and by he proposes that the fundamental form should be changed into a cube, by pounding the ball first on one side and then on the opposite, in a rythmical manner, singing one, two, three, as they do it, and also to make the other geometrical forms, each of which in turn, the children modify into forms of use or beauty. Of course, in the Kindergarten, only a few forms are utilized; but the ball especially, is found to be capable of indefinite development by children's fancy.

Mr. Spring became acquainted with Froebel's system while he was giving lessons in drawing to a military school, where for three years he gave a course of lectures.

All great artists advise their students to practice modelling in some degree, and he made into a class the little children of the neighbors, and tested a plan that he conceived, of making them acquainted gradually with the fundamental forms of the human face; and with the most gratifying results.

We append the programme of a course of lectures which he has just given at the Boston University, and which he will repeat at Wesleyan Hall, No. 36 Bromfield Street, Room No. 1, before he leaves the city; and also, that if any students would like to employ the summer months in taking practical lessons of him, he has ample space in his studio

at Eagleswood, Perth Amboy, New Jersey, for a small class to do so, and they can board close at hand, in the Eagleswood House, which is one of the most lovely summer resorts on the coast of New Jersey.

At all events we trust that the Boston University will make Mr. Spring a university lecturer every year to repeat these elementary lectures in modelling, which is the proper foundation of Art education.

E. P. P.

MODELLING.

A MEANS OF SCIENTIFIC AND ART CULTURE.

(The Lectures were delivered at Boston University, May 11, 13, and 15.)

LECTURE I.—THE DEVELOPMENT OF FORM.

Forms without life.—Crystals, Foundation Stones.

Weights and Measures.—(The whole range of Geometry and Arithmetic may be explained in clay.)

Froebel and the Kindergarten.—*Forms with life.*—Primitive forms, Seeds, Buds, Vegetable growths, Eggs, Animal life, Worms, Snakes, Fishes, Reptiles, Birds, Mammals, Man.—(*All sketched in clay on the spot.*)

LECTURE II.—THE FACE.

Review of the former lecture.—The human head pear-shaped.

Kindergarten Exercises.—The conventional Greek face; Its beauty—Reasons. The American face; Its future. Effects of changes in the face illustrated. (*Several series of heads sketched in clay and changed before the spectators.*)—Subtleties in Art; Great artists must always be rare; Need of a broader and higher culture in America; Importance of the KINDERGARTEN system. We may develop a great artist, but better, shall develop the true man.

LECTURE III.—GROWTH AND ITS EFFECTS.

Review of the former lecture.—Principles of growth, Vegetable, Animal; "The Baby;" Changes caused by time; Old age. (*Illustrated in clay as before.*)

"Grow old along with me,

The best is yet to be,

The last of life

For which the first was made."—Robert Browning.

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publishes

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ROWLAND G. HAZARD'S PHILOSOPHICAL WORKS.


ESSAY ON LANGUAGE. 2d edition. With other papers, one being on the Philosophical Genius of Rev. W. E. Channing, D. D. Published in Boston, 1857, by Phillips, Sampson, & Co.

FREEDOM OF MIND IN WILLING; or, Every Being who Wills a Creative First Cause. New York: Appleton & Co. 1864.

TWO LETTERS ON CAUSATION, addressed to John Stuart Mill. With an Appendix on the Existence of Matter and our Notions of Infinite Space. Boston: Lee & Shepard. 1869.

In 1868 Scribner published two works on practical subjects: "Our Resources," and "Finance and the Hours of Labor."

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VOL. III.

JULY, 1875.

No. 7.

A PERIODICAL OF 24 PAGES.

Kindergarten Messenger,

EDITED BY

ELIZABETH P. PEABODY.

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FLOWER OBJECT LESSONS,

from the French of LE MAOUT, 55 pp., 47 wood cuts, cloth; for sale by translator, Miss A. L. PAGE, Danvers, Mass., for 65 cents. Copies sent to *teachers* on the receipt of 50 cents.

A letter from Miss E. P. PEABODY to the author, says: "This book gives the *only* kind of botany lessons *proper for a Kindergarten*, containing not a single technical term, but securing a complete æsthetic observation of the flowers, as a basis for *future* scientific observation and classification. I think every kindergartener should have a copy, and thoroughly master the idea. Le Maout, like Froebel, sees that clear sensuous impressions are *the foundation* of the human understanding. This is a truly Baconian way of questioning nature for the Divine word, which is always melody and beauty, and forecloses the dryness of studying *human words* about things. Those letters to you of Mrs. Kriege, Dr. Douai, Professors John L. Bussell and Van Der Weyde, really preclude any necessity of my recommendation. But you are at liberty to do what you will with this opinion."

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Kindergarten Messenger.

VOL. III.—JULY, 1875.—No. 7.

OUR BOY!

OUR BOY! Do you know him? I think you must, though may be you do not associate him with us. He seems such a whole creation in himself—such an embodiment of all human possibilities, that, subdued by his opal-like intensity, I dare say you think of him as a unit only—something quite by himself—not at all ours, or because of us, or even the condensation of all the fine qualities we still pride ourselves on possessing, (though nowadays we have grown to be so quiet in their display, that we leave you to divine in us much which once we should have gaily flashed forth for your recognition).

But he is not wholly one by himself—he *is* ours whether you have thought it or not, and indeed he would not be happy to have you think him any one's else; and as for standing alone, I assure you he does not like it one bit; and herein lies the initial-point of our perplexity. That he is so dependent a child—such a mother's boy! He is three and one-half years old, though, with his height and his wise ways, you might well think him over four! But his height is not a thing which he can help, and as for his wisdom, who could quite resist spoiling such a boy just a little, making him a companion and talking with him,—well!—a great deal? Who, even the most prudent of us; when he enjoys it so much, and we not less? Then he could not be kept quite alone, of course, and all his little cousins live so far away from town. There are “only big ones here,” as you may

often hear him say mournfully; and the baby will not be able, this many a long month, to more than crow, or coo, in reponse to all his eager chatter. It is out of the question that he should play with little strangers on the street, and the yard is not "much fun," except when there is snow there; then, even, it is chilling sport playing snow-fort, Robinson Crusoe, with no man Friday to help and admire! As for building a house big enough for us grown people, why, there would not be snow enough in all the whole yard, not in the deepest storms; besides, papa is down town, and mamma *so busy*, while nurse has baby, who seems to be taking one everlasting nap, which our boy has to remember to respect, for that is her way of growing and gathering force for further development. This he knows very well, for he sees her always sleeping; and she gets longer and longer all the time in her dress; and her knit shoes she outgrows, he thinks, surprisingly fast! He likes to watch her very much, and we think her dumbness, her want of response to his many questions, perplexes him less when she is not awake, and he expects nothing from her. For, even with his wisdom, and all his philosophy, it certainly is a baffling fact that there is so little communication possible between them; that when she cries, even his demonstrations and expressions of sympathy do not reach her comprehension. He is really lonely, while waiting for her to grow up to him. So loving, too, that he does not like to feel alone; loses heart, as he plays, if not noticed, encouraged, and approved pretty often. He dearly likes putting work-baskets in order, for instance; but even that fascination is short-lived, if mamma or nurse does not see it in all stages of progress, and show pleasure in his doing it *for her*! So is it all day, more or less. Bright he is, very, and active beyond belief almost, with pent-up energy in every finger-tip, and plenty of it in his heels; but all of it needing perpetual guidance, or, at least, suggestion and endorsement.

A bit of quicksilver! A glancing gleam of light! But

how set the trap to catch our sunbeam, and make his warmth and brightness centre to his own expansion, and the effecting of the greatest good? We have talked it over again and again, each of us shrinking from the idea of a school; shrinking so much, that we have avoided naming it even, though our unanimous silence, on this point, has been almost as expressive as speech. It seems so hard to let him go out from our immediate care; so hard that any stranger-hand should help him, in our stead. We love him so intensely, that, in our concentration of affection, we are (though we will not see it so till forced by *his* necessities) fairly selfish over him! But supply to him now all the conditions for his best growth we cannot! There is the baby, the housekeeping, the calls of friendship, social duties, great need of self-culture, too, in these stirring times, when something, if not many things, new, must be learned each day. Then the days are so short, yet contrive to hold so much fatigue, that rest and the refreshment of some moments alone, now and then, are a necessity. Our boy does not realize that yet. Thank heaven that he need not yet, nor for many a year to come! But still the fact remains, and must be faced, and arranged for.

Duty to our boy comes first, we say! Yes, but duty well done to him, depends, primarily, upon duty well done to ourselves. How else give him of our best? And who would offer less than the calmest, fullest, and highest to him, who can protect himself, as yet, from no impression, so defenceless is childhood in its want of experience; so little can it reason upon, or interpret, the simple cause of any effect disappointing or bewildering? We think and puzzle, wonder and wish! At last, going out quite innocently, as if on errands bent, we make a bold plunge (pretending all the time to ourselves that we do not belong to our boy, but to some quite different child,) make a plunge, and where but into a Kindergarten? reasoning, as we stand on the step, that all intelligent persons should keep pace with the times; that we *must* inform our-

selves educationally, so far as we may, lest, some day, we find ourselves on the school board, quite unprepared for action, or opinion even!

Besides, have we not heard Kindergartens spoken of as the "Children's Paradise?" and what boy, if not ours, is a live angel, worthy of Paradise? A ring at the door, a moment's hesitation, and we enter into such a merry garden of innocence as would enchant the most indifferent on-looker. The morning exercises are over. A brief, interesting object-lesson, on the violet, has been given and absorbed; that has led to a talk about flowers and the spring-time, which, with its sun-smiles and rain-kisses, brings them forth for our delight. Each child has had some little experience or story to tell; and then, one speaking of the bird seen by him on his way to Kindergarten, another has been reminded to tell of some pet doves at grandpapa's; when the teacher, seizing the suggestion, has just called the children to repeat with her, and then alone, the pigeon-house verses. We come into the play-room just as this game of pigeon house is in full tide of success. Hand in hand stand the little ones, forming a circle, the "house," out of which, through the many door-ways, flutter, turn by turn, those chosen to act as the pigeons, who first chase each other swiftly outside the ring, and then save themselves from capture by seeking refuge within the charmed circle, to the delight of all the other birds, who laugh with glee as they sing, and sing as they laugh.

"We open the pigeon house again,
And set all the happy flutterers free;
They fly o'er the field and the grassy plain,
Delighted with joyous liberty.
And when they return from their merry flight,
We shut up the house, and bid them good night!"

How happy the little faces, how quick the feet and hands, how merry the song! How they seem to delight in what

they do, and in so doing it that each shall help the other to the utmost! Activity here in fullest measure — well-ordered activity, where the game gives the children opportunity for expansion, physical, mental, and moral, all at once. And this is but one of many plays, all of which, they tell us, keep this three-fold end in view, it being the rock whereon the Kindergarten is founded. How good for our boy, whose active mind seems inclined, in its development, to infringe upon the rights of both body and soul. It does not *yet*, and shall not, with our good will, but gives such indications daily. Not that *you* would think of such a possibility, I dare say; but then, admiration is not apprehensive where love must be so, and this is not your boy, but ours!

The room is suddenly pretty quiet again, for the song no longer fills it. The game is over, and the little pigeons have folded their wings, and are all seated before small, painted tables, cheerfully sewing on perforated card-board, or weaving, with nimble fingers, pretty mats, out of many-colored papers. They chatter softly as they work, telling for whom they are making these gifts; when they hope to finish this piece; and with what new combinations of color their next shall glow. Very skilful are some of the little hands. Interested is each that his own shall soon become so.

Children are born workers surely, only needing to have suitable material placed at their disposal, that their ideas may have a chance to arrive at expression, without becoming exhausted through too many or too great obstacles to surmount, in their progress from desire to fulfilment. Yes, we have seen that often, in our boy, only we have not always known how to help him to help himself. It has been so much easier to do *for* him than to do *with* him! Quickly arises the query, will it be piracy to use the hints gained by this hour's watching of suitable employments suitably given? Yet look! Half the delight these children feel, half the good they gain, is from the companionship in their play-work!

Such social creatures are these wee men and women; liking to learn of each other, to measure lengths, as it were, straightening to their employment with fresh energy of inspiration, after each comparison of self with another, after each interchange of experience. No, the sewing and weaving would fail in their effect, were we to keep our boy a solitary. We will not be pirates! We will not covet or steal what we cannot fully use! How else, than by such self-sacrifice, can we distinguish ourselves as products of civilization, with developed reasoning powers?

But a song interrupts our meditation. The half hour's occupation is over, and the little feet and voices now relieve guard for the hands and eyes, that the growth of all the members and faculties shall not be hindered by over-fatigue of any one; that the exercise of each shall help the development of all. The work has been put away neatly; the singing ring is formed again, this time to play a game in which the child guesses, by the voice alone, who stands behind him.

But it is noon. Our boy's nap-hour has come, and we must hurry off, leaving with regret all these merry little people; with so much regret that we find ourselves vowing impetuously, 'To-morrow he shall come,' to look on at first, and delight in seeing what we have seen; then, if only it be possible, to be admitted to fellowship! Not that he will realize, as we do for him, all the benefit he must gain in the companionship, at work and play, of all these happy little ones; nor should we wish him to realize it, even in part. An unconscious influence strikes far deeper down! Time enough for him to begin the realization of causes, when he has come to show, or to feel, effects; but, meanwhile, we must guard him from the influence of any causes save those which shall produce good effects. In this child-garden are no weeds permitted. The wall is high and firm enough to exclude evil, but not so high as to shut off God's own sunshine, and the pure breath of heaven.

The teachers aim to make the child's inner world as free and beautiful, for its natural development, as is the outer. Their prayer is,

“Teach me of Thy ways, O Father,
For sweet childhood's sake!”

Can even we be jealous of their guidance of our boy, at least, till such time as we shall have fitted ourselves more fully to do their work, as well as our own, for him? And if through illness, or over-pressure otherwise, we cannot wholly consecrate our outer lives to his needs, why not be thankful that he shall not lose through our imperfections and shortcomings?

Home we go thoughtfully—happily, too—for have we not gained a partial victory over our selfish desire for absolute possession of our boy? It does seem very soon to let him begin to stand among his fellows! Yet is it not among them that his life must be passed; can the training begin too soon? As a child, working harmoniously with many children! Surely this must help him to his life-work, to be a man among men! For work we all must, sometimes wisely, sometimes ill-judgedly, helped or hindered by the wisdom of our surroundings. This is the law of our growth! Activity—the growth of our bodies, our minds, our souls. Happy we whose three-fold nature has been favored in its even, symmetrical development, by good conditions! Happier still we, who, looking into the future, see for our children better opportunities yet, than those we have known, of less time wasted in learning how to learn, more time given to the rooting, that, later, less time may be given to the pruning, and that we may rejoice sooner in the development of our boy into the perfect human plant, bearing good fruits, to our great gladness, his profit, and the honor of God, the Father of spirits.

E. P.

FROM W. BLAKE'S SONGS OF INNOCENCE.

Oh, father and mother! if buds are nipp'd,
And blossoms blown away;
And if the tender plants are stripped
Of their joy, in the springing day,
By sorrow and care's dismay,
How shall the summer arise in joy?
Or the summer fruits appear?
Or how shall we gather what griefs destroy?
Or bless the mellowing year,
When the blasts of winter appear?

PITY would be no more,
If there were not somebody poor;
And mercy no more could be,
If all were as happy as we.

WEAVING.

One of the written exercises of the Training School.

THE child of the Kindergarten is presented with a mat, or sheet of smooth colored paper cut into narrow strips, and held together by the surrounding border. Into this mat he is to weave strips of some contrasting color, forming patterns by a variety of combinations.

This is done by means of a flat steel needle, which holds the end of the strip firmly, yet willingly surrenders it at the end of each journey. Such is the pliability of its temper, that it may be said to help the fingers along; and its docility is so perfect, that every motion of the hand is responded to at once.

The child almost immediately becomes familiar with its ways, and the two go on together weaving the bright colors, and perhaps brighter links in memory's chain.

At first, before the weaving is attempted, the child may take his first lesson with strips of paste-board, and become

accustomed to the terms *over* and *under* by "suiting the action to the word."

In the materials of this gift, the several points of resemblance and difference to the preceding ones are noticed, the new features described, the strips counted, and fanciful likenesses discovered.

As the child proceeds in this work, his taste and skill becomes developed, and after a while he is desirous to invent some pretty pattern himself. No sooner does he find himself capable of this, than his powers are wonderfully stimulated to new exertions, especially as these woven papers are made expressly to be given away, and have their greatest value in being connected with affectionate thoughts and intents; thus the child feels, unconsciously, that they are, in a double sense, his own.

In this, and in similar ways, are the lessons learned, which, in after life, if all things favor, result in the recognition of spiritual truth; in this case, that expressed in the words, "we receive but what we give." This makes the perfect gift; we receive, and the gift is not fully our own until we pass it on to another, in love.

The happiness which children feel in manifesting their love by outward acts, is the true foundation for love to the Lord, which should flow back to him in a beauteous circuit; and these preparations for rational and spiritual life, should constantly be borne in mind. There is an innate life in the smallest seed, and full development on one plane of the mind prepares for the full growth of the next above it.

In contrast to this careful training, how sad is that indifference to the comfort of others, which we constantly see in children; and the inactivity of will and thought which knows not what it can do, or, if it may do; to say nothing of the total incapability existing among the little ones, and older children, too, and through no fault of their own.

OBEDIENCE.

MY experience and observation have led me to think that there is a great deal of false reasoning about the inculcation of the obedience of little children. To *win* children to obedience is perfectly legitimate; but coerced obedience is not resolvable into moral character. The only thing to be required of little children, as *duty*, is kindness and truthfulness; and the latter of these requires much skill in the teaching; for to some children it has to be taught. When children are old enough to understand the rational necessity of rules and arrangements (as in schools of instruction), it is well to require obedience to them; but in the family and the Kindergarten, little children should be subject to no arbitrary commands. It is of the Kindergarten that I now speak especially. It has been so common to look upon unquestioning obedience as the first duty of childhood, that teachers who have been engaged in the work of education, on other systems than Froebel's, and even those who unconsciously bring the association of ideas between goodness and obedience from their own childhood,—find it very difficult to act upon another principle. I once heard a very deep thinker say, that he did not feel that he had any right to impose *his will* upon his children; that he had too much respect for their individuality to do so, as he might not always judge wisely. He preferred to cultivate the conscience, and leave a great deal of liberty of action. I was then keeping school for little children, and was much struck with the remark, and acted upon it largely. The result of my action was good, and my little pupils became very docile. In twenty-one years of teaching, I never had to give up but one child for lack of power to manage it; and that was a child whose intellect was a little below par. I act upon the same principle in the Kindergarten now; but I check wrong impulses. I do not let one child impose upon another; but I put it upon the ground of doing right,

and not of obedience to me. I do not like to see personal magnetizing exerted. I make no appeals to their feelings for me personally; but dwell upon my duty of making my children think out the matter for themselves. I make the duty of using the "thinkers" God has given them, the highest duty; for thought will always guide them right, if they use their consciences. I never call them naughty; I only show them that they have acted without thought. Especially, I never force them to work; I make the work as enchanting as I can, but if a child says "I am tired," I never go behind it. It may mean, "I do not wish to go on," or, "I am disgusted," or, "I am discouraged," &c., but I yield the point, unless I can interest the imagination in some way to continue. Sometimes a difficulty occurs, and I know that the little brain wearies very soon of an exertion. If I can help the child surmount the difficulty, he will like to go on; but the over efforts may have been exhausting, and if I think so, I often ask, "Are you tired," and if he says, "Yes," I say, "Lay it down then and rest, and the next time you will know how to go on easily." I see younger teachers, who have not had the *fibrile* sympathy with their own children's brains that mothers have, enforce their own wishes very much, and often carry their point; but I think it a mistake. It destroys a child's confidence in the teacher.

But I am very strenuous not to let another occupation be substituted for the one that has wearied, but say, "Sit quite still, if you do not wish to work any more, and perhaps you will get rested and like to go on;" and they often take up the work again, because they like to be doing. The contrary course would make children capricious and the victims of desires, than which nothing can be worse for them. The order and routine are beneficial to the mind, even if they only watch it and see others follow it. I have one little pupil, between three and four years of age, who has been in my Kindergarten eight months, but never till within a week has been ready to take part in the work regularly. He has

watched others with the greatest intensity of attention, and has done a little weaving, sewing, &c., once in a while. *Looking on* has been his function in the Kindergarten; and I have let that go on, without any strenuous efforts to make him work. I have been sure that he was gaining social and moral strength, and they confirm this from his home. He is very intellectual. I have no doubt he knows a great deal of the poetry he hears recited, for he listens to every word of it; but he never opens his mouth for that or for the songs, although he has his favorites, and chooses one when his turn comes, and smiles and enjoys them all. For a long time he did not even smile, but watched with imperturbable gravity the proceedings and utterances of others. Once, with great vehemence, he corrected a version of a melody of "Mother Goose" that was transferred erroneously, and persisted that he was right.

Within a few days he has begun to take part. Unfortunately all the children exclaimed at the phenomenon. I say unfortunately, for I feared it might check him; but it did not, and now I expect rapid progress. He has never been found fault with upon this point. I have often said, "R—— won't know how to do this pretty thing till he is industrious," but nothing more urgent. Within a few days he has said, "Am I industrious?" and I have made the most of my pleasure in answering, "Yes, you begin to be industrious." Another very bright child passed three weeks in watching, before he would touch an article of play. He then began to work very intelligently. This, and nothing less, is what I call liberty in the Kindergarten. It is compatible with law and order, but *passively* so; for the general order is not subverted to accommodate him, and he is learning the laws by observation, rather than action, till he has the impulse to take hold. This impulse generally comes very soon, and only flags, I think, from weariness or a little discouragement (by want of success, which is very wearying).

It must be remembered that children are *teething* all

through their childhood, and that colds, in our wretched climate, are constantly dimming their powers. I have known a child to lose a fine memory by a severe cold in the head. The children scream to come to Kindergarten, even when they are not able to do anything; and when I know they are not very well, I let them look on, and be my helpers in little things, giving no employments but those they fancy. The culture goes on, as I can see; and the facility of manipulation will follow as fast as they are able to give strength and attention to it. I dread nothing like a symptom of weariness or disgust which will come by enforced compliance with my suggestions. A veteran kindergartener and mother, like myself, said to me one day, "I do not see where young, inexperienced teachers can learn how to apply this system to little children." But the maternal instinct is very strong in all women, and the suggestions of experience are soon assimilated by those who have a natural vocation for the kindergarten work, and no others should undertake it. In the twenty years that I kept school for little children, before my marriage, I felt as much like a mother to my little pupils as I afterwards did to my own children; and was often inadvertently addressed as "mamma," as I am now.

A KINDERGARTEN MOTHER.

CAMBRIDGE, MASS.

EDUCATION BY LABOR.

By Baroness Marenholtz-Bulow, translated by M. M.

CHAPTER IV.

FROEBEL'S INTERMEDIATE CLASS.

THE Kindergarten, as it is now carried on, does not go all the way between the nursery and the school; but this is necessary, if consistency is to be found in education. Education that is conformable to nature is impossible without strict connection between the treatment of each earlier age and the

following stage; for nature knows no jumps, at least, only apparent ones! It always prepares for succeeding steps of development by those which have gone before.

That no previous preparation, and no transition, takes place, if the child, as has hitherto regularly been the case, is transferred from his play table to the foreign world of the school classes, must be evident to every one. The usual playful impulses of children offer no points of connection, or very few, for instruction, even if this is object teaching in the fullest sense of the word. All instruction requires predominant activity of the understanding, and some degree of original thinking, if the acquisition is not to be mere rote-learning, mere cramming of the memory.

The small number of independently-thinking men, such as do their own thinking, and do not merely chew the cud of other people's thoughts, would furnish a bad testimony to the instruction of schools, if other reasons could not be found for that purpose. Various as the natural endowment and the capacity of thought may be, every healthy child brings into the world the talent which is to develop him to a certain degree. But original thinking depends upon experience as its starting point, whether it be the knowledge and science of the adult, or the first thinking of the child.

As long as we leave these first experiences of children to themselves, that is to say, to chance, and want of clearness of comprehension, so long but a very imperfect foundation can be laid for thinking and for instruction; and the play time of the earliest years remains without any connection with the schooling of after years. Only when the system of the school, which pursues by its own means a determined end, is brought to bear, also, to a certain degree, in relation to the preceding treatment of the child; when thereby the earliest impressions and experiences in the world of sense have been seized by the child with clearness and precision—is the first impulse given to comparison and thereby to thinking; and only then can there be any possibility of such con-

nection. Connection always requires similarity and analogy. The want of thought with which the great majority of children dream away childhood, cannot prepare for subsequent thinking. The kindergarten method furnishes the means of sustaining that developing process of early childhood from the first breath of life, and in such a manner that the instinctive efforts of nature itself to that end have the intended result, that is to say, in the first place, the early development of limbs and senses, and by means of these, the first awakening of the soul itself. Upon this beginning depends the farther cultivation of the intellectual life. Therefore Froebel's method makes use, within the first two years, of the little gymnastic exercises of limbs and hands, together with songs, which the mother must make applicable, as is indicated in Froebel's "Mother and Cosset Songs." It makes use of the natural dandling and caressing by mothers, which only a mother can carry on with perfect success; for her motherly love fears no trouble, and makes her capable of understanding and respecting the manifestations of the human being in the inarticulate expressions of her child, and how to play, so that the developing aim of the childish play can be reached. Such motherly guidance must make use, according to Froebel, of nature and the objects surrounding the child, in order to awaken, to satisfy, and to cultivate the senses. But to cultivate the senses means to make them capable of taking in the things of the external world clearly and with precision, in order that their images may be reflected in the child's soul, and awaken that power of representation which is necessary in order that they may reproduce objectively the things in the mind.

All the objects around a child are not equally adapted to this end. The very complicated ones are not at all suited, nor all at once, even all that are found in every nursery.

The kindergarten method offers to the mother quite simple bodies, first the very simplest one, the ball, as the form easiest to be apprehended. As nature lets all her organisms go forth

from this original form (the original cell), which is spherical, so knowledge of form starts most safely and easily from this original form.

To distinguish one form from another is still difficult for the unpracticed eye of the child. Education has to facilitate it; for all education consists only in facilitating and sustaining itself out of the natural development of self-evident knowledge proceeding from itself. This knowledge, or discrimination of form (unconsciously as impression), is only made easy, when a form very different from the one first perceived, or quite in contrast with it, stands forth. The cube serves as the contrast to the ball, for it opposes to the one curved surface of the ball, its manifold planes, corners, and edges. (The most elementary form in nature, the crystal, is six-sided, or a cube.) When two forms are discriminated (separated for analysis), or are known as separate objects, they must again find their resemblance through connecting links, in order that the connection may not be wanting, which is necessary to all perception. Among the connecting links by which all existing contrasts are united, there is always one that, as the principal link, lies in the middle, that is, possesses, equally, similarity with both contrasts. The form which connects the contrasts of sphere and cube is the cylinder, uniting two flat faces and the curved one.

Therefore these objects, as materials of play, yield the simplest perception of that law, "*The connection of opposites*," as means for the discrimination of form. And this law is the law of all knowledge, and, at the same time, the law of all mental activity.

But many will exclaim, is the new-born child to comprehend this philosophical abstraction? To assume this, would certainly be the height of imbecility! The pertinent counter question is, does connection exist between the perception, as well as the conception consequent upon it, and the thinking power of the human mind, or not?

Certainly, in the new-born child there is no mention of

comprehension, but of sensuous perception only. Just as far as it receives and is conscious of its bodily needs of nourishment, warmth, &c., its senses are conscious of impressions from the external world. Light affects the eyes otherwise than darkness does; the red color otherwise than the white; the tone of an instrument affects the ear otherwise than the howling of the storm; the sense of touch is differently affected by the cold stone and the warm hand, &c. That these are sensuous perceptions in the earliest age of childhood, and that out of these perceptions spring gradually the first ideas, this no one will deny!

Unequal as the bodily development and the growth of the child now are, according as it receives the right and suitable nourishment and clothing, or not, no less unequal will be the development of the senses, according as these or those impressions affect them. And surely the means chosen for this development with intellect, knowledge, and design, will be more conducive to it than those offered by chance. A child left, from birth, with hardly any impressions upon its senses (like Casper Hauser, shut up in a dark cellar) is scarcely developed at all.

Also, if connection exists between the first perception of the young child and the thinking of the mature man, because the spiritual development, like that of the natural organization, proceeds consecutively,—its beginning and its end should be specially connected. The nature of the first perception (except in various degrees of clearness and individual consciousness), whether vague and indefinite, or clear and definite; whether in an orderly or a disorderly manner, &c., must be of great importance to the later thinking, and of immediate influence upon the first thinking, demanded by school instruction.

If this thinking is to be original thinking, it is to ground itself upon the earliest experiences and sensuous impressions of the child, therefore these experiences and this thinking must correspond with each other, and be in connection with each

Experiences can only be founded upon the things of the visible world. But these things are only knowable and distinguishable through their qualities. All things possess the qualities of form, color, size, number, material, sound, weight, taste, smell, &c., only in various degrees and proportions. If the child is to become acquainted with these qualities later, it must first receive impressions of them which determine the conceptions of them in his soul. And it is these impressions which Froebel's materials of play are fitted to give, with greater clearness and precision than is attainable by accident. And these materials should be used just in the first period of the child's life, when impressions received cling so much the more firmly, the less power of resistance there is in the unconscious soul.

To facilitate the first perceptions of things, for example, is not only to begin with *one* object, and that the simplest, but this same object must also serve for recognizing the different qualities. Thus the sphere, in the form of the six balls, serves for the distinction of colors, as well as for the first perception of form. Each of the six balls, made use of for that end, has one of the colors of the rainbow (prism), that is, one of the three primary or three secondary colors. First, the primary colors are shown, one after the other, and then the secondary colors, composed of the three primary colors, which are mixed, for example, red and blue (opposites) are shown, with violet as the connection; yellow and blue, with green as the connection; red and yellow, with orange as the connection. Thus is a scale of color formed, with which, by singing, is associated the simple chord of sound (primary sound, fifth, and third). All the balls together form the harmony of colors, which mixed, produce white light.

When the child has received impressions of all the other general qualities of matter, as well as those of form and color, the elements of things are thereby given him, a plastic alphabet, as it were, in order that he may learn to read the book of concrete things that surrounds him, the first book which children must learn to read.

There is not room here to display, completely, the means of Froebel's method; according to its theory, the process of thought which carries back the first learning of the child to its earliest impressions, can only be indicated. Froebel did not invent the process of the child's development; he only discovered the way in which the child naturally proceeds, in order himself to proceed from the educational side in a similar manner. The mind of the child, while it is still only instinctive, or standing upon the stage of instinctive life, cannot be compelled to go this way or that, and its development follows the traces marked out for it by nature. But this process of nature (natural way) is always logical, and according to reason, that is, according to law. He who has discovered it, can also find the means to proceed in this law-abiding way, in order to support the natural process of culture. For the development of the human being must be supported, even in its first stage, or there can be no such thing as the education of the earliest childhood. The impressions of childhood, *left to chance*, cannot be called education. The less self-reliant and the weaker the powers of the child yet are, the more these powers need help and support, or education. This A, B, C, of *things*, for the age before the school-age, is more indispensable than the later A, B, C, of books.

No artificiality can take place where one follows the course of nature, and begins, like nature, with the simplest, in order to proceed in a consecutive manner to the complicated. But that the mind of the child necessarily proceeds thus, and perceives first one thing and then another, not all at once, first the simpler, then the more complicated,—an intelligent thinker cannot doubt. And it is not to be forgotten that the great and confused manifoldness of things, in the surroundings of the child, is not taken away from him; the objects of the play are to serve only to help him orient himself in his surroundings. This play itself retains the natural character of the unconscious and apparently aimless trifling of

this stage of life. The normal forms first looked at, and then handled, in the first period of life, bequeath to the childish conception a succession of forms which are the preparation for a succession of thoughts, because they, like all thinking were arranged logically, or according to law. The properly and sharply developed senses lead to just observation and comparison, and thus the elements of thinking are set in motion; and the Kindergarten has, in its normal form, the foundation upon which and with which to prosecute the inductive method. The law or principle of activity, inborn in the childish mind (*the connection of opposites*), has marked itself as a sensuous impression; and the Kindergarten uses the same to serve as a guide-post to the child in its productive occupations, in the shaping of its forms, and the combining of its figures.

[To be continued.]

SCHOOL OF MODELLING.

MR. SPRING will be ready to receive pupils at his studio, in Eagleswood, Perth Amboy, New Jersey, by the first of July, at five dollars a week; and board can be had at the Eagleswood Hotel, which is within a few yards.

As we have said before, it is worth while for any one who has eyes and hands, to learn to model; and Mr. Spring is a most encouraging and inspiring teacher. Parents, school teachers, and kindergarteners, cannot do better than to avail themselves of the opportunity. A week's lessons would be worth one's while to take. In the summer play-time, one might make himself, or herself, quite an expert; and Mr. Spring can show scientists how they may illustrate the progress of form in the vegetable and zoölogical world, from the primitive ball; and solid geometry, conic sections, &c., from the primitive cube.

But while we advise kindergarteners to model under Mr. Spring's direction, we would warn them against departing from Froebel's plan for the children in the Kindergarten.

Little children are not yet ready for the *sciences of vegetation, zoölogy, or geometry*, and are not to be forced, or even allured, into these, before they are seven years old. They are only to be superintended in their play with the clay. Let them make balls as long as they will, and out of the balls make fruits, which they can pile into little plates; or baskets, flowers, according to their fancy; and for objects of this kind, let them have the models that nature affords. They dearly love to make eggs in nests. By and by let them pound the soft clay ball into a cube, by striking it rhythmically on the table, five times on one side, then five times on the opposite side, till they have six sides; and when they have accomplished this, they can cut the cube with a fine wire into geometrical forms of various crystals; or, as they will generally do, develop forms of household furniture, &c., out of the cube. The chief value of the kindergarten modelling, is to give a sense of plastic power. It is more natural to make solid form than to represent it by planes, or shells, or drawing; and this is made evident to any looker on, by seeing how children always prefer it to any other occupation, though perfection of modelling is the most unattainable thing of all.

Kindergarten Intelligence.

WE copy from the *Boston Daily Advertiser*, of June 1, a report of the closing exercises of Miss Garland's training class.

"On Wednesday, the 26th ult., there was an exhibition of Miss Garland's training-school for kindergarteners at the chapel of the Hollis-street church. The day was favorable, and not only the audience crowded the chapel, but more than got in had to go away for want of room. On the window-sills, and on the tables at the sides, and hanging on the walls, was the work done by the young ladies, in all the different materials provided by Froebel's plan; and no one could look at it and fail to recognize that to carry children through such a course of work, without giving them any patterns, but only guiding

their spontaneous activity by *directions given in words*, was to start them on a career educating their fingers for all the arts, and unfolding their understandings into all the principles of artistic and useful work.

"The essays of the young ladies, four out of the fifteen which Miss Garland informed the audience were most of them quite as good, were chosen to be read in public, because they especially answered the questions first asked by those who inquire about the Kindergarten.

"Miss Chapin, in showing the necessity and therefore right of children to this kind of education from their elders, proved that it must be economy for the public to furnish this physical and moral training to *all* the coming generation; and among the spontaneous addresses given afterwards, Mr. Wilson added the other argument, by showing how *costly* it was to the city to deal with the disorder and crime that now were being inevitably taught to thousands of children, who live in the streets several years of their most susceptible period before the legal age of going to primary school comes. (Mr. Wilson made a very strong appeal to the audience, in behalf of the Charity Kindergartens of the North End, that they should be supported until the city should adopt them into the public system.)

"The thoughtful paper of Mrs. Gardner upon the value of the Kindergarten, in so influencing the imagination as to keep pure and happy the heart of children, instead of letting it run wild as it does now into all morbid extremes, was equally worthy the consideration of the directors of our public education. The large-eyed and large-brained children that abound in our excitable American society need, perhaps more than the children of any other nationality, the quieting effect of these exercises of fanciful reproduction, that lead them into appreciation of nature, which is all a lesson and discourse of law and mutual interaction. The orderly activity of the Kindergarten cultivates the imagination in a healthy manner, by giving it scope in God's world instead of that of the prince of this world.

"The charming essay on 'Our Boy' gave the application of this system to universal childhood in the happiest manner, as was proved — if by nothing else — by the bright impromptu it provoked from Mr. Chaney. The other essay, given by a lady who has studied the system with the class, more for general culture than with professional purpose, happily proved that this special training is the finish of the higher education

of women, preparing them to be beneficial factors of a general social good. Ladies who are directors of our numerous charities for motherless children, need exactly that which Miss Lombard has evidently attained, in the training-school of Miss Garland this winter.

“One feature of the exhibition, was the performance by the young ladies of some of the children’s plays. Miss Garland introduced them with the remark, that there was always a great pressure upon her, at these times of exhibition, to bring forward the children and display them at play and at work. But it was impossible to do this in consistency with Froebel’s principle, which was *growth* from an inward motive, given to the child in instinct, and to be protected in its unconsciousness by the kindergartener, from degenerating, or being perverted into the motive of *display*. Therefore, at considerable self-sacrifice, these young ladies had consented to show the public the form and nature of a few of the plays.

“After the exhibition was over, Mr. Boyden, in a sympathetic speech, recognized with special approbation, this idea expressed by Miss Garland; and said how unwise he considered a great deal of school exhibition of children, who were thus robbed of the innocence of their spontaneous life, even by Sunday-school exhibitions, where, above all things, self-forgetfulness and humility ought to be sacredly protected, nor *seeming* have any chance to take the place of *being*.

“The exercises were closed by a few words addressed to the class by Miss Peabody, who presided.”

[The first article in our present number gives one of the papers referred to in the above notice; and we wish we had space to give the rest, for we have read them all, as a part of the examination, on which we gave our signature to the diplomas. We think there is no better way of informing the public what an opportunity it has of obtaining the true education for the little ones.

The mothers in the audience seemed to be especially impressed with the *consecrated spirit* in which they see the true kindergartener works. It will be seen that there are more than a dozen of these excellent teachers to be had, though some of them have already engaged their coming work.]

WE hope that in our August number we may be able to give an account of the closing exercises of Mrs. Kriege’s, and of Mrs. Kraus-Boelte’s training classes; for both these ladies have graduated quite a number of pupils the past month.

We have from a Washington newspaper the following notice of the closing of Miss Marwedel's training class:

"As most of our readers are aware, Miss Emma Marwedel, a German lady of intelligence and culture, and an enthusiastic educator, has established and successfully conducted, for several years past, a model Kindergarten, which is patronized by many of our first citizens. Actuated by a desire to diffuse a knowledge of this admirable institution, "the paradise of childhood," she has established, also, a normal department to train others in the method of teaching it, and the first class, six in number, graduated a few evenings since.

"The exercises, which were held in the rooms, No. 800 Eighteenth street, were comparatively private, only a few personal friends of Miss Marwedel and the graduates being present. Specimens of the work done by the graduates were displayed on tables. They were executed in excellent taste, with great care in every detail, and, at the same time, in accordance with the scientific principles that underlie the system, proving, even to the superficial observer, that the occupations of the Kindergarten are something more than a pleasant, but unmeaning and mechanical pastime.

"Each of the graduates read a very interesting essay on the subject of kindergarten education, and Miss Marwedel, after a farewell address, in which she enjoined upon them to become benefactors to the human race in the field of education, presented to them their diplomas. Their names are Misses Carrie S. Leland and Jennie Russell, of Massachusetts; Mrs. Jane Thorpe, of New York; Misses Rebecca Noerr, Helen Schmidt, and Olga Hesselback, of this city. After the conclusion of these exercises, the remainder of the evening was passed very pleasantly in social intercourse, enlivened by some of the kindergarten plays and marches with songs.

"As an evidence of the increasing interest in the kindergarten instruction, and the demand for qualified teachers, we may mention that four out of the six graduates have already secured places; two as assistants to Miss Marwedel; one at Crisfield, Md., where the people are about erecting a building specially for the school; and one in Massachusetts."

[One of the above-mentioned class, who is not yet engaged, is Mrs. Thorpe, who has been a successful teacher of music hitherto, well known in northern New Jersey and in New York city; and has qualified herself for a kindergartener, on a pure impulse of love of little children and faith in Froebel's idea].—*Editor*.

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Kindergarten Messenger,

EDITED BY

ELIZABETH P. PEABODY.

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TERMS OF ADVERTISEMENT.

25 cents a line for short advertisements.
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Yearly advertisements as by agreement.

ADVERTISEMENTS for the inside of the covers are solicited, especially from publishers, manufacturers of Kindergarten materials, and teachers of any branches of knowledge.

MRS. KRAUS-BOELTE'S KINDERGARTEN

will be open in September, at No. 26 East 50th Street, between Madison and Fifth Avenues. Also her Training Class for Teachers, and Mothers' Class. She will be assisted by Professor Kraus, in the Intermediate Class, composed of the older children prepared in the Kindergarten.

Address, 26 East 50th Street, New York.

Though in the same house, the Kindergarten forms no part of D'Aert's Institute.

MISS GARLAND,

Assisted by Miss WESTON, will resume her Kindergarten in Boston, October 1st, and open a Normal Class early in November. A thorough English education, good general culture, and ability to sing, are requisite for admission to the latter.

During the summer, address, MISS MARY GARLAND, Bristol, Conn.

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Will open for both sexes, in September, in the new school-house on Boylston Street, near Dartmouth. The Kindergarten will be limited to fourteen pupils. In the Preparatory, part of every session will be devoted to French conversation. Both rooms will have the sun all day, and will be warmed in part by open fires.

For applications, catalogues, etc., see advertisements of the Upper Department in the daily papers.

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31 North Fifth Street, Columbus, Ohio.

IN CONNECTION WITH THE OHIO CENTRAL NORMAL SCHOOL,

Located at Worthington, Ohio (nine miles north of Columbus).

CONDITIONS.—Applicants must possess genuine sympathy with childhood, a thorough English education, and some musical ability.

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Boarding.—In Columbus, can be obtained at \$6.50 per week. In Worthington, at \$3 per week.

Address, Mrs. JOHN OGDEN, 31 N. Fifth St., Columbus, Ohio.

Kindergarten Messenger.

VOL. II.—AUGUST, 1874.—No. 8.

EDUCATION BY LABOR, ACCORDING TO FROEBEL'S PRINCIPLE.*

BY BERTHA VON MARENHOLTZ. TRANSLATED BY M. M.

PREFACE.

THE labor question demands solution more and more pressingly, and it is more and more generally recognized that this solution is bound up with that of an improved popular education. For, in their present form, education and the public schools do not meet the demands of the present time, in respect to industrial qualifications. The chief of these demands is to wake up every workman's consciousness upon the aim, the means, and the mode of his particular work, and upon its conformity to law, that is, to create in him the knowledge of the rule upon which he works. But this rule, in every case, can be no other than the general one underlying all creativeness and production, and which has till now been hidden in darkness.

The discovery of a new truth in educational science is needed, — a truth respecting the human being in his essence and development, — which shall find its application in educational art. This new truth is to be found in Froebel's sys-

*Published by ADOLF ESTLIN, Berlin. This book does not aim to be an exhaustive statement of Froebel's system, but rather a glance at the principal thoughts involved in it, and a pointing out of the principle that lies at its foundation. It is written in the hope of stimulating to deeper investigation and more comprehensive treatment of the subject. It is dedicated to all who hold that a new idea of the development of the human understanding is of more service than the hoarded knowledge of centuries.

tem,—but it is as yet unrecognized by the world, and nothing is seen in the Kindergarten but mere child's play! There is no conception that the Kindergarten is founded upon a new understanding of the human essence.

The great in the little is always overlooked at first. Each age refuses to listen to its own prophetic voices, condemning them before the truth is recognized in them. But that which an age brings forth — what is born in it, is just what it needs for the fulfilment of its own problem; — if it casts this aside, it avenges itself, if not on the present, at any rate on the next generation. It is not the point whether the truth which the prophets have to announce be great or small — but that it must take some form in order to be received and comprehended (and, indeed, *truth* is great in every form!)

Froebel has shared the fate of other prophets, great and small. He was not listened to, but condemned when his living voice was crying to his contemporaries “Come, let us live for our children,” that the new generation might be fitted for answering the questions which lie in wait for it; questions which the passing generation can never solve.

“And to fit the young generation for answering these questions, Froebel would use *child's play*! the heroic deeds of the future must germinate in gardens of children!” exclaims the irony of the present, smiling compassionately at the ardor of the enthusiast.

But have not all the heroes and benefactors of the world lain in the cradle? Have not great natures which — *born in millions* — are unfolded but rarely in each century, first grown to maturity in this or that direction — through cherishing and educating care? Is it not proved that great men, in most cases, have had especially good mothers?

The great question of our time is directed to the principle and method of growth (*das Werden*). The development of that which has been attained (*das Gewordenen*) will teach how to gain farther progress; how the old can become new while the bud is ripening to fruit. “How did political insti-

tutions originate?" asks the politician. The social and national economist ask, "what origin have the manners and customs of peoples? how do they acquire their wealth and increase their riches?" The naturalist and physicist take the microscope and contemplate the life and strife of nature from the original cell; and investigate the forces which make the blade of grass grow, and set the telegraph in motion. Whoever wishes to find and reveal what helps to progress in any form, goes back to the origin and beginning of the development of what now exists. And, above all things, the being of man must be studied in its germ; we must go back to the source of his growth if better comprehension of it is to lead to a better fostering of his development. All great men were once little children:—as the shoot, so the tree; as the child, so the man.

The great discoveries and inventions recorded in the world's history have had reference for the most part not to that which man is of himself, but to his surroundings, to the gratification of his wants, to the increase of his enjoyments, to the world outside of him; seldom to the investigation into his own being, or its improvement. Hence, the science of man is the youngest of all the sciences, and has not yet gone beyond its A, B, C. Physiology has indeed dissected and analyzed his *body* to its finest nerve-fibres; but psychology and philosophy have occupied themselves only with the grown man, and they are at a standstill in the region of abstraction, while pedagogy and the school have considered the formation of the intellect exclusively. But the science of man begins at his birth; **THE CHILD**, as the germ of the man, is its first object. Whoever understands the germ, whoever nurtures it in conformity with its destiny, understands and nurtures the man. Upon that which men are and become, depends the happiness of each one and the happiness of nations, far more than upon that which they have already. Although in the field of national economy science is opening the richest mines, and multiplying material pos-

sessions a thousand fold, yet without inward elevation and increased moral worth, the general happiness will never be truly promoted, the golden age of undisturbed, peaceful prosperity, *for all*, will never appear.

Therefore we must not shove aside the consideration and study of the children and youth; and the Kindergarten must be counted among the acquisitions of the present; though to expect the universal improvement of the world from this institution *alone*, would be childish folly. Not upon *one* truth, *one* thought, *one* act, not upon the greatest depends the salvation of the world. Each and all must contribute to it. If a new spirit is to arise in the human being himself, then must a new inspiration penetrate the atmosphere of life in every direction. If a new thought is to ripen new fruits in the field of education, it must not only embrace the first stage of life, it must take in the whole season of youth and transform all it touches. Only when Froebel's thought lives and thrives in the family and school as well as in the Kindergarten, can it create better men by better education.

The directing spirits of every age have always felt obliged to lay stress upon that which had hitherto been unrecognized, and to make prominent in all departments of life the antithesis to the dominant onesidedness. For the bettering of the educational ideas of his time, Rousseau was obliged to vindicate the rights of the individual as such, and also the ill-understood rights of nature. Fichte had to combat the too inflexible self regard of degenerate individualism, and therefore made prominent the social side, — education in and for the whole community. Pestalozzi took up the interest of the oppressed, and from the education of those who were quite neglected, laid the foundation of the modern education of the people, and opposed object teaching to the prevalent abstract method of instruction.

Froebel combines all these *momenta*, and would equally regard the individual and the social man; give the family

and the life outside the family the same educating influence, and make both of these factors of human life work upon childhood from the beginning. As the first of his assistants he called upon the female sex, (that it, as the mother of mankind, may become at last its true educator,) to learn the art and science of this calling which has been peculiarly assigned to it. The renovated and sanctified family is in his view the beginning of the renewing of society, because the family is the elementary link of communion in church and state. But how can the family become the fountain of new and original life for a rising generation that is to regenerate a dead society with new and original points of view and with creative power, unless some new and original thought shall enkindle it? (*zündend hinein fällt.*)

The present generation is sick with *knowing*, and can only be made healthy by *doing*. The powers which in the youth of the race contended with the forces of nature and the monster of savagery (*wildnesse*) were spent later in prize-combats and battles, or in crusades and tournaments: these powers now rest in part on the school-bench, and later fall a prey to Philistinism, or are squandered in the empty delirium of pleasure. Childhood needs a larger scope for the exercise of its powers; youth a substitute (*Ersazes*) for the heroic deeds of the past, since unused power, which serves not for good, turns to evil. But youth has other forces than those which the school, that is, the literary school, makes demands upon. Only the slow method of individual labor and individual experience can prevent that precocity which like a worm gnaws every bud that germinates in the child's soul, and kills its own thinking because the thinking of the old exhausts the soil like a borer. (*Eindringling.*) But the moral power suffers a still greater injury, for the mere apprehension of right and wrong never teaches how to do right or to conquer the passions, and sin is only doubled when it is recognized *as such*; that is, wrong doing only becomes sin when it is conscious to itself. Rousseau is right when he says "Every too early knowledge plants the germ of some vice."

The latest pedagogical reformers have all tried to introduce an education for work, or at least to use work as an assistant in education. Pestalozzi, Fellenberg, Fourier, Lancaster, Owen, &c., have all declared learning and working, intellectual and bodily exercises, to be indispensable for childhood and youth, and have introduced them into their educational institutions. These institutions and all those modelled upon them, (in which field and garden culture, handicrafts of all kinds, and bodily exercises have alternated with instruction,) have not by any means yet been estimated in their whole importance; the good accomplished by them has not been sufficiently recognized; otherwise they would have been more widely spread. But there is a ground for them which was unrecognized till Froebel came. In those institutions, bodily and mechanical labor *alternate* with instruction, but are not the *means* of instruction. Therefore much time is drawn away from instruction to enable the pupils to gain the necessary mechanical dexterity; and those pupils who are to prepare themselves for learned departments, higher offices, and public places, are hindered too much to be able to prepare for their examinations and satisfy the demands of positive knowledge for their callings. Herein may be a chief reason that until now the industrial schools have been used only for reform houses, contrivances for the improvement of juvenile criminals, but only rarely as appendages to literary schools and the higher educational institutions.

But there are two conditions to be fulfilled, if labor as a factor of education is to find general application to all classes of society. One of these conditions is, to transform work in such a manner that it may be intellectual as well as mechanical discipline, that it may become a part of instruction in the full sense of the word, and consequently unite intellectual and bodily training. The other condition is, that body and mind be not only generally cultivated in the earliest childhood, but that mechanical dexterity should also be partly attained in the first years of life, and attained truly

while the child is active—not merely mechanically, but at the same time with its intellectual powers; since at no time less than in earliest childhood should the bodily and intellectual powers be put into activity separately, that being the time when the bodily existence (*Wesen*) yet predominating, has to make its claims felt, and the soul is developing itself in and with the organs.

But this problem Froebel has solved by his kindergarten method, in which his gymnastic play exercises all the powers and organs in a natural manner, and the rule applied in playing, (*rhythm* the fundamental law of all activity practised in playing) leads even the young child to free creativeness.

Thus are work, play, and instruction (self-instruction) welded into one as preparation (*Vorübung*) for all the demands of later life, and truly without in any way prejudicing the innocence (*Harmlosigkeit*) of the earliest childhood, or its play; on the contrary offering to the originality of that age the life element befitting it.

It will perhaps be asked, "How can such contradictions be reconciled?" and yet they are reconciled by Froebel's method, as many a genial thought solves apparently unsolvable contradictions.

If Newton found the law of gravitation which regulates the motion of the heavenly bodies, why may not Froebel have found the gravitation law of *human* motion or activity, that is, of the human spirit?

A law must be at the foundation of the activity of man, as well as at that of the activity of nature, if they both have one creator and beginner.

The organism of our body moves strictly according to law; all its functions are subjected to a fundamental law which bears various names. Whether called action and reaction, inspiration and expiration, or "law of opposites," is indifferent. The implements of work are consciously or unconsciously copied from the organs and limbs of our body, those natural implements, and both are made use of according to the same rules as mechanics teach.

Activity and its necessary organs and implements are then mutually adapted, and therefore they must be subjected to the same uniform action of law. And since in every conscious activity, the mind as well as the body is necessary as an organ, so also for the same end in both, the same principal must apply, and likewise for human development in general, which proceeds from the activity of all the organs.

Philosophy has frequently searched for the law of human development, and has stated it in various formulæ, yet has never brought it into practical application where it alone can and must be found — IN EDUCATION! But education which consists only in furthering and assisting natural development, remains without ground or foundation so long as the laws of the development of its subject-matter are unknown. As the gardener can only cherish his plants effectually when he is acquainted with their nature, their kind, and the conditions of their prosperity, that is, with the laws of their development, so can the care-taker of men, "the kindergartener," only reach his aim, when he knows the nature of his nurslings, and can thereby attend to the freedom of their development in every peculiar form.

That it is necessary to begin every art, every trade, and in short, all kinds of handiwork with the elements of all knowledge, every one knows. But what the elements of every work are—that every one does not know.

In order to learn to read, one must first learn the A, B, C. To be able to work productively, one must learn the A, B, C of matter, and also the A, B, C of things, since all things are of material nature. But this A, B, C of things consists in their common properties, for example; form, color, size, number, sound, &c. Whether we mean artistic or industrial work, it always has to do with form, color, dimensions, &c., and the organs must be carefully developed and exercised therefor, if the work is to succeed. Before object teaching in the school undertakes this practice, things and their properties have been *perceived* by the young denizens of earth—

perceived as *an impression*, not understood. But this merely indefinite perception does not yet give the A, B, C of things clearly and definitely ordered, any more than looking at books teaches the child the letters.

Now this A, B, C of *things* which must unquestionably precede the A, B, C of words, since the sign (the letters) presuppose the concrete to which they refer; this most original of all perceptions, of all understanding and learning, had not yet been found before Froebel. The things and their properties are certainly there, they are also perceived by every child of sound senses, but they have not been set in order so as to be irresistibly impressed in their original and simplest elements, on the still blank tablet of the child's soul. This discovery and the clothing of it in the form of play, is Froebel's genial thought, and the new and important thing in his method!

Only in this way is it possible that the very young child already by his own labor, that is by self-activity, can himself work out his intellectual powers in their entire individuality; and the only proper nourishment, the milk of his earliest development, be administered to the young mind. The materials which this A, B, C of the properties of things (of *all* things) represent, are far more easily to be combined for the as yet unpractised organs of the child, than the letters of words unintelligible to him; the figures and images combined by himself, express the soul of the child yet hidden from himself, better than words could do it, just as the artist can express his idea, not in words, but only in works of art.

But the discovery of such a plastic A, B, C is not only the beginning of the knowledge and mastery of the material, it also brings the free methodical management of every work, by means of which the workman arrives at the comprehension of its theory, and thus only is labor to be raised to science, when it becomes an intellectual and individual product. The labor question and the educational question of the present time have become one, and can find their solution

only through each other. When the relation of human activity (or work) to the essence of man and to his destiny is fully recognized, when the history of the development of mankind according to its historically cultivated and psychological signification becomes the law and standard of education, only then can education truly prepare the human being for his life work.

But in this sense work will not only become science, it will serve above all as the means of spreading morality, and exalting the dignity of man. The spread of morality requires the conquest of selfishness, requires Love which practises self-sacrifice for the best good of others, and the advantage of the common weal. And this love is only possible through the exaltation of the beautiful, through ideal contemplation. Work done with the consciousness of serving the common weal out of love for fellow-men, in the service of humanity, this alone can give moral elevation, as artistic work is able to do in the service of beauty. And in this ideal sense work is the highest need of our time, when the realistic, industrial, and material tendencies are turning the attention of mankind exclusively to the outward. Without such counterbalance, the rising generation would sink into the abyss of the grossest egotism and materialism. Here, Froebel's educational idea takes in all classes of society, not only workmen in a special sense but the crude mass of men who are still waiting to be emancipated from the mire of brutality and gross ignorance. For all are to be fitted to work for all, that is, for the deeds which regenerate life or bring about the solution of the social question!

Here, indeed, will another and fully authorized voice be raised and exalt Religion, the awakening of the religious sense, as the first means of redemption from the evils of the time, after acknowledging Froebel's discovery as the promoter of material well-being. To combat such an error, to point out and illustrate one of the principal sides of the new education, (since Froebel never considers an advance of

humanity to be attainable without an advance in the knowledge of the highest, and without an approach to the image of God); to make this side understood, needs a deeper penetration into the leading idea than a treatise like the present permits. The real understanding of the religious and christian aspect of the matter, is first to be prepared for through the general understanding of it.

The following views claim nothing more than to be a modest contribution, to throw light at first only on one side of a great thought, and to impart an impulse, so that more capable minds shall investigate the so little known field upon which Froebel added many a seed-corn to the sowing of his predecessors.

The men of science, not only pedagogues, but also the laborers in the social province, have here to solve their problems, and must perceive that without a new, better foundation in humanity itself, there can be improvement on no side. Above all is there need of human powers and their performances. Political economy increases its wealth only thereby. Scientific conquest, and state, national, and social institutions reach not their aim so long as the heavy, rude mass of gross ignorance bars progress. But whoever would increase the powers of man must develop the powers of childhood.

Millions of powers still slumber unawakened, and countless germs wither unnurtured in the child's soul; as yet the fullness of childhood is not understood, and no one dreams what was lost in himself in the budding time of his existence. If society has new, higher duties to fulfil towards itself in the present, there is no higher one than this, to nurture the powers of childhood, and no obligation which insight and knowledge, power and capacity impose upon the individual can weigh more heavily than this, that new elasticity (*Schwungkraft*) be awakened in the rising generation to make it capable of creating the new and better organization of society for which we are striving. Freedom in political, moral, and social relations, rests upon the same divine law

that Froebel offers as the *norm* of education, as the guiding thread to the pupils of his Kindergarten.

There are yet wanting minds of equal power which, re-thinking Froebel's thoughts, clear up what is obscure and imperfect in his manner of expression, fill up the gaps, and furnish in an intelligible manner the commentaries necessary to every new thought, although already thousands bring active zeal to the execution of the work. Among the latter, as everywhere, are a great part of those so-called "practical people," who pounce upon everything new, work at it as a mine of their own discovery, but treat every *Idea* as a chimera. The great share in the work, which comes to women, can only be carried out by the participation of the whole sex, the majority of whom are to be determined only by masculine authority. On that account, may the men who influence their time by thought or deed, not pass by those friends of humanity who devote their love and their work to their brethren in the field where ripens the seed of the future, by fulfilling their duty towards childhood, the inheritor of their pains!

Froebel charged women to carry out his work, but women must call upon men for assistance, since every truly human work needs the participation of both sexes. Only by the united work of all, can the moral powers and insight of the rising generation be awakened, but this is necessary in order to follow that one of the two streams of time which leads to spirituality and morality according to the will of the Most High Ruler of the universe, and to withstand that one which must lead to the abyss of complete materialization.

Froebel's great cry to establish educational unions in every community, also to make the people capable of self help for this earnest business, died away, owing to the indifference of his contemporaries. Would that he might now be heard! and that the following pages may also open some minds and hearts to that call.

KINDERGARTEN MUSIC.

Mrs. Kraus-Boelte writes :

"I have looked Lady Baker's Songs thoroughly through. You know that songs for the voices of children of the kindergarten age ought neither to move on too high nor too low a key; they ought to move within *the fifth*. Lady Baker's words and melodies are very pretty, but they are not useful for the *little* ones. I said to you first, when I hastily looked them through, that I found them more fitted for the mother than for the child. Several things are so entirely altered that they can pass for entirely new ones, having no similarity with Froebel; and I cannot help saying over and over again, *why* has not Lady Baker taken those songs already translated, and laid her hand on those which we have only in German? You said you would make a *postscriptum* to my answer to Henrietta. If you do, do *not* say that I approve of Lady Baker's Songs *for the Kindergarten*, for I *do not*. I think they have lovely melodies, etc., but I think — nay, I am sure — if applied to the children of the Kindergarten and nursery, we cannot use them. Froebel could give the right music and words, for his idea and principle were in everything, though sometimes not so beautiful as one could wish for. Here is the point of the difficulty. People of the highest gifts, but without having made Froebel's idea thoroughly their own, cannot avoid mistakes. Therefore, once more I say, let us keep Froebel pure until we have something better. You will by-and-by find out that I am right. It is not any faultfinding of *mine*. I only want to preserve Froebel's system in its purity; and the danger is, particularly in this country, to be led astray too fast on all points. The voice of the little child must be exercised, not strained. Here, as at every point, we must assist the *natural* development only, not drive. Hothouse plants are beautiful, but they are not so healthy and strong as others."

The editor would remark that Lady Baker's Songs are published under the title of "Songs for the Nursery;" and, therefore, are intended — as Mrs. Kraus advises — rather for the mother than the child.

INDEPENDENCY OF KINDERGARTENS.

A PRACTICAL method of spreading Kindergartens is a subject that perpetually presents itself to the friend of Froebel's Reform. Ultimately they must be recognized as the only proper foundation for our public school system, and be made the *primary grade*. But the authorities that regulate the public schools are not easy to reach and instruct in the characteristic differences between *gardening children's natures*, which is a developing process, and *instructing their minds*.

With all their reading of the Bible, men seem to have overlooked, that, in the original garden, in which God planted man, there was a Tree of Life over against the Tree of Knowledge, the fruits of which, it is implied, would, had they been eaten first, have enabled him to *digest the knowledge* which gave death instead of the *likeness to gods*, which was sought in violation, or at least in recklessness, of *law*. To talk plain American, instead of Hebrew, we would say that education in knowledge is destructive, if the learner has not the religious and moral development to make of knowledge the right use; and our school committees do not yet see *finely* enough to appreciate the importance of a *preparation of the learner* for going to the schools of instruction. They will agree that the body is to be nursed into a healthy condition and sufficient stature; but they do not see that it is equally necessary to nurse the heart into a capacity of receiving and dealing with knowledge; and that the heart as well as the body is nurtured by *playful* exercises, not antagonizing but sympathizing with the child's spontaneity. To

make the child happy is as much a duty of the kindergartener as of the nurses.

And therefore we have proposed that the churches, which are even more universally diffused than public schools, should undertake to make a Kindergarten in their several neighborhoods, the denominational differences not affecting children who cannot read.

But, in point of fact, Kindergartens are apt to be attached to private schools, as their primary department. This plan has only succeeded so far as the teacher of the school has understood, that the *school* methods must not be introduced; that the Kindergarten must be in a different and disconnected room; and that the stillness, enforced order, and characteristic repression of the school has no place in the Kindergarten. We have known one admirable Kindergarten spoiled by being adopted into a school establishment on occasion of the loss of its kindergartener. The new kindergartener was competent, and has succeeded since, in her own house; but she could not harmonize her action with that of the principal of the school, without sacrificing the main principle of the kindergarten method. Even Mrs. Kraus-Boelte found it necessary to have her Kindergarten independent; and though she has removed her Kindergarten into the same house with the D'Aert Institute, it has not become a part of it. Only by being wholly independent of every controlling influence but that of God, she said, could she do justice to the children.

The idea of Froebel, to which Mrs. Kraus constantly refers, and which people here and every where are most apt to lose sight of—or rather not get sight of—is this, namely, that the point of departure in every thing, is not to be imposed upon the child, because God gives the point of departure to him, in the instinctive tendencies; and therefore the mother, kindergartener, and teacher of the young, should find out and take the child's own point of departure. Natural development is development from that, growth in short. The

other method produces an artificial action and result, is Chinese gardening *versus* English.

There is no kindergartener in America, if any where perhaps, that has a clearer perception and deeper feeling of this idea of Froebel, than Mrs. Kraus. The method of her Kindergarten is to *vivify* the child's *self-activity*. To meet each little individual with a full, over-flowing expression of interest and sympathy, is, with her, the first thing. In the first place she *has* it herself, she seems to have entered into communion with the Creator's own impulse of creating beings to love, and to inspire with love of others. The consequence is, that the children believe in her love and confide in her. They are sure that she will be interested in all their little notions; that she will not scorn or rebuff any of their little plans. A perfect *rapprochment* is established. She enters, as it were, into the fountains of their will, and presents to them, by genial suggestion, the methods on which to act; and they *attend* to her, because, instead of attempting to drag their attention to some other sphere, she attends to what they are already attending to, and, just there, reveals the laws of action; so they may get some beautiful effect, which will probably surprise them with a sense of what they can always do, if they only take the right way. They are obedient spontaneously to a will that they identify with their own sense of free action and joy. Their love of *her*, therefore, partakes of the trust and hope which is the true response of the heart to God. As she loves them with God's love of them, their love of *her* partakes of the gracious characteristics of filial religion. This has been made evident in the success with which she has solved some of the greatest problems of moral discipline. For, as we all know, there are sometimes, even with little children, necessities for very grave moral discipline. Evils sometimes appear in young children, for which evil communications of others are responsible, rather than themselves; and which therefore people generally despair of meeting with *moral* means. But there is no daunting the courage

of Mrs. Kraus's love and faith in childhood. She makes her little ones feel that it is such pain (because it *is* such pain *really*) to *her* for them to be *bad*, that, to relieve her of pain, little children have made efforts from within to overcome superinduced corruption, which were *effectual*! Details of course cannot be given; but that there *are* such facts, is stated for the encouragement of every kindergartener; and to give them additional confidence in Froebel's central idea, and to make his method their own in heart as well as head.

Kindergarten Intelligence.

MRS. KRAUS-BOELTE'S TRAINING CLASS FOR KINDERGARTENERS.

THE closing of this first class took place in the kindergarten rooms, at 7 Gramercy Park, where, on the 11th of June, at 11 o'clock, A. M., the friends of the cause had already assembled.

The kindergarten work of the ladies of the class had been arranged by them on six long tables. On the first table were arranged the first thirteen gifts, in forms of life, beauty, and geometry which indicated the course as followed in the Kindergarten. On the next table were large books, filled with schools * and inventions of drawing, fancy plaitings, and interlacings of paper in the different geometrical forms, single and in combination, producing most beautiful designs introducing the advanced child of the Kindergarten into the rudiments of geometry; also specimens of paper folding,

* A gradual series of related forms in any one of Froebel's materials is called a *school*. These series are never copied or even seen by the children, but they help the teacher to dictate to them and accustom them to act steadily on a train of thought; and presently their own plans take the place of the suggested thought and they *invent*. This must be seen to be believed, but to make the experiment will prove to the most incredulous that the power of invention is not exceptional but universal in children.

paper cutting and mounting, of the perforating and sewing occupations; all executed in a similar manner, beginning simple and ending complicated. On the fourth table was the *modelling in clay*, the rudimental forms being developed from the ball, cube, and cylinder, representing birds' nests, a drum, a hat, an arm-chair; a table with a tea-set, etc., and baskets filled with beautiful imitations of vegetables, fruit, and flowers, none of these forms being too difficult to be made by a child. The fifth table exhibited the *pea-work*, partly executed with wires, partly with wooden sticks, representing the outlines of geometrical forms in plane and body, the former so arranged as to give "forms of beauty" of various kinds; the latter, forms of life, as, garden utensils, furniture, a house, a church, a bird's cage, etc., etc. This pea-work was a pretty exhibition in itself. The sixth table was ornamented with free cuttings of tissue paper, representing lampshades; and with fancy baskets in perforating, sewing, plaiting, and paper-folding. On the walls was arranged the *stick-plaiting* in simple and complicated forms, and Froebel's motto was plaited in paper by one of the ladies of the class: "*Come, let us for our children live.*"

The whole proceedings went off without ostentation, in the simplest manner, and at the end the ladies of the class presented Mrs. Kraus with a large photograph of their portraits in a group.

The exercises were opened with an informal address by Mrs. Kraus. After giving the aim, and a brief outline of the kindergarten system, she turned to the young ladies and said: "It seems but a short time since the second of November, when I opened the training class of kindergarteners. I am glad to say that you have acquitted yourselves satisfactorily in this first course of study. Some of you will follow me and complete your training by a second course, while at the same time you will assist and help me in my work. I venture to say that my studies in Hamburg with my venerable teacher and friend, Froebel's widow, as well as my practice

in London with Madame Ronge, likewise a pupil of Froebel and propagator of his system, who established the first Kindergartens in London and Manchester, and my own several years' teaching in England and Germany, and here, have enabled me to give you in this first course just the teaching that is needed for you to begin to practise, and you are aware what the next year's course is to bring you.

"With respect to the preparation of kindergarteners, the demand on those who aspire to teach, I must repeat what I have said to you on other occasions, namely, that the chief cause that Froebel's method has been in so many instances imperfectly executed, is the insufficient training of the kindergarteners. Six months' time is insufficient for a thorough training; it was so even with Froebel. Nothing has done more harm than the unfinished kindergarteners, who neither know how to conduct a Kindergarten, in Froebel's creative spirit, nor to give an account of his principles and methods. In these Kindergartens only mere imitation is seen. The small number of genuine and thoroughly-trained kindergarteners in this country, has been the cause that many projected Kindergartens could not be realized, or were inadequately carried on, and in consequence died a natural death. It were best that every kindergartener should help practically in a Kindergarten one year, or, at least half a year, before conducting one herself. There is already in this country a great and increasing interest for kindergarteners thoroughly trained in Froebel's system, as will be seen from the following extract: 'So deeply are we impressed with the importance and utility of the Kindergarten, and with the high qualities required by the teacher of the very young, that we are more and more disposed to believe that the true order in rank and promotion among teachers should be (to speak in paradox) *downwards*; that is to say, the younger the children to be taught, the higher the rank and remuneration of the teacher; for not only is an extensive range of knowledge necessary to enable the teacher truthfully to answer the innumerable

questions of inquisitive infancy, and to avoid giving false notions — to be afterwards with greater or less difficulty removed — always with a shock to the moral sentiment, when the child discovers it has been deceived; but also a knowledge of the infant mind, a perception of the thoughts and fancies which chase one another through the infant brain, a knowledge and perceptive power which only a watchful and living experience can acquire. An industry and patience far beyond any needed by the teachers of more advanced pupils, are also acquired by the highly-cultivated men and women to whom alone the training of infant minds should be intrusted.'

'You hear and read in this country, of Kindergartens every where, but if you look closer into them, you find very few indeed in existence worthy of the name. The shifting and changing of teachers and places is hurtful alike to the children, the teachers, and the cause. The old adage adopted by *Poor Richard* has an application here.

'I never knew an oft removed tree,
Nor yet an oft removed family,
That throve so well, as those that settled be.'

'In this connection I must state that it has always been the destruction of the Kindergarten, when it has been presumed that the youthful inspiration of the kindergartener was a sufficient qualification. The inspiration has always been checked by the difficulties of the first year, and the precious work become the mere shadow of what it ought to have been. Many a young kindergartener has commenced courageously, but undervalued experience and information; and the consequence was, that her efforts amounted to nothing; on the other hand, I must also mention that the kindergarten vocation is too often chosen more from outward, worldly motives, than from feeling a real and true inspiration. In regard to the demands that should be made of a well-qualified kindergartener, I need only to repeat what I said last year at the Thirteenth Annual Meeting of the National Educational Association, at Elmira, namely; from a well-qualified kin-

dergartener is demanded a sincere love for children, and that she feel happy in their company; a clear insight into child nature and child life up to the seventh year; exact knowledge and spiritual comprehension united with dexterous handling, and turning to account or realization of Froebel's means of occupation; some musical knowledge and ability so as to execute Froebel's songs, and guide the plays with pleasure; a cheerful humor that can easily enter into the child's play, and is not too easily affected by children's naughtiness; conscientiousness; so much knowledge of nature as to be enabled to show to the children every where the Creator's love, wisdom, and power; in short, a pure and perfectly cultivated mind and character. One point is often overlooked; that, after all, the learning and studying of the system does not *make* the kindergartener.

"The principles which guide us in teaching, make a science; but teaching, as practised, is wholly an art. A man can teach *names* to another man, but he cannot plant in another's mind that far higher gift — *the power of naming*. The whole of any science may be made *the subject of teaching*. Not so with art: *much of it is not teachable*. Sir Joshua Reynolds was taken by a friend to see a picture. He was anxious to admire it and he looked it over with a keen, careful, and favorable eye. 'Capital composition,' said he, 'correct drawing, the color and tone are excellent, but — but, — it wants — hang it, it wants *that*' — snapping his fingers — and — wanting *that*, though it had every thing else, it was worth very little.

"One word more and I am done. What renders children so happy in the Kindergarten is, that they learn *to play*, — the only thing they care for, after having satisfied their animal wants. On a tombstone, in a distant cemetery, is this inscription: 'She always made home happy.' How different the next generation would be from this, if on every teacher's tombstone could be placed truthfully the words, 'She always made school happy.'

“Finally, to keep your skill, you must make your own the motto of the great Greek painter Apelles, ‘*Nulla dies sine linea*,’ which may be freely translated, ‘I let no day pass without some practise in my art.’”

The next thing in order was the reading of the compositions of the ladies of the Training Class. From want of time only three of the ladies (Miss Isabel Morehouse, Mrs. Maguire, and Miss Thompson) could read their essays on the Kindergarten system, but these were listened to with much interest.

Mrs. Kraus then went to the opposite side of the room, and taking Miss Peabody by the hand, introduced her to the audience; thanked her for coming from Cambridge purposely for this occasion, and asked her to give her blessing to the class. Miss Peabody responded smilingly that her blessing she need not give to what was obviously so great a blessing. She did, however, make a few sympathetic remarks, and it was felt that her presence itself had given the blessing.

Mrs. Kraus then considered the ceremony as closed, saying that there was nothing left but to say *good-by*, and to wish her pupils success and Godspeed. Yet nobody stirred from his or her place, as if something else were expected. Mr. Kraus then said that this occasion reminded him of an incident in Washington, where he went one Sunday afternoon into a church in order to hear the venerable Lucretia Mott. The church was crowded to the utmost. After Mrs. Mott had delivered her sermon in her usual amiable manner, she sat down. As for more than five minutes nobody made a sign to leave the house, Mrs. Mott rose and said, that the *Friends* were not accustomed to sing a doxology, say a benediction, or play a voluntary on the organ; that they only said their say and were done. In a similar position on this occasion was Mrs. Kraus; she had said her say and was done. Everybody laughed, rose, and a general inspection of the Kindergarten work followed.

J. K.

ITALO-AMERICAN SCHOOLS.

Mrs. Emily Bliss Gould writes from Rome, May, 1874: "I am more and more convinced of the worth of the Kindergarten. - We put our poor little *forced* children into it (for you must know we have a very few children from the higher class of society); we put our naughty ones into it, and our stupid ones, and our utterly untaught ones (even when they are beyond the usual age), and the remedy proves a good one in all these cases. Here the little busy hands cease to be mischievous, and smiles chase away the thought of tears. And our little stupid and untaught babies, big and little, wake up and learn. If old enough, after only three months of Kindergarten, they learn to read and write, almost without instruction!

"A little fellow in 'the Home,' some nine years old, who neither read nor wrote a word five months ago, sat down the other day and wrote a pretty little letter to his brother, without a blot or a word misspelt. We did not know what he was doing until it was finished, forgotten, and lost, and we picked it up from the floor. Of course he had been in the Kindergarten, and there his powers had become so developed, and his empty little head so filled, that he taught himself more than he was taught.

"My Home and my Kindergarten are my great hopes. In the former I take no child for less than six years, that they may be really educated and do something towards diminishing the expenses of the establishment before they leave it. The Home contains now ten boys and eight girls—such happy bits of humanity, and many of them rescued from such misery!

"The printing press is going, and the same little boy of whom I spoke—not at all an uncommon child—takes hold of printing better than several boys of twelve who never went to the Kindergarten. If I could only put them all back into it for a few years! Two girls of fourteen are the

little mammas. Several of them are sure to become teachers. Some of the boys are glorious little fellows.

"The children pronounce English wonderfully well. I teach them by plays that define the meanings of the words. I have got out about a hundred pages of my English Manual of the plays. I wrote for them a little dialogue on cruelty to animals, which they recited on occasion of the third anniversary of our beginning the school—and so beautifully! Several Italians were present; and directly after I received a notice that I had been elected, by acclamation, member of the Board of Directors of the Society for the Protection of Animals. My children are all to be made members."

By her "children" Mrs. Gould means these—more than a hundred little Italians—whom she is raising from *fauns* into *human* life; devoting to the work all her fortune and life, and all she can get from native Italians and strangers sojourning in Rome. The hope of Italy lies in these efforts to educate the children harmoniously—head, heart, and hands in normal relation. Nor is it the hope of Italy alone, but of the world. The *Christ child* is in every one of these little ones! Shall he not "grow in wisdom and stature" from all, not to die for, but to live for the world? It was enough that one should die, that all others might *live*. But alas, how people merely *drift* instead of *living*!

(Translated from Sanscrit by Rueckart.)

Devoutly look, and naught
But wonders shall pass by thee;
Devoutly read, and then
All books shall edify thee;
Devoutly speak, and men
Devoutly listen to thee;
Devoutly act, and then
The strength of God acts through thee.

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FREEDOM OF MIND IN WILLING; or, Every Being who Wills a Creative First Cause. New York: Appleton & Co. 1864.

TWO LETTERS ON CAUSATION, addressed to John Stuart Mill. With an Appendix on the Existence of Matter and our Notions of Infinite Space. Boston: Lee & Shepard. 1869.

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ELIZABETH P. PEABODY.

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Kindergarten Messenger.

VOL. II.—SEPTEMBER, 1874.—No. 9.

EDUCATION BY LABOR.

By MADAME MARENHOLTZ-BULOW. Translated by M. M. *

CHAPTER I.

Higher cultivation and increased capacity in the laborer, is the beginning of the solution of the social question.—SCHULZE-DELITZSCH.

TRUE freedom for the people is only possible through true culture of the people. The watchword of our time, "The advocacy of the rights of the people," involves, also, the watchword, "Education of the people," in order that the power to fulfil duties may correspond to rights.

The social reform of our time requires a new foundation in no province of life more pressingly than in the education of the working classes; for no where has the revolution in circumstances had a deeper influence; no where are so many new demands made, or such increased claims put forward, as on that class of society whose emancipation constitutes the most important question of the present.

The new standpoint which work — and with it the workman — takes in human society, and will take more and more, impose absolutely new conditions upon the education of the people. It requires not merely better, higher school-culture for the improvement of the understanding in the usual sense: it is important, above all things, that the inventive power, real productivity, be awakened in every one as much as pos-

sible; FOR WORK MUST BE ELEVATED TO SCIENCE, in order to make the day laborer the intelligent master of the machine (which is the only slave of to-day). A higher degree of perfection, in almost every kind of work, demands an independent onset; mastery of the material; a freedom of movement in technical practice, which borders upon artistic power; and these always involve a certain degree of individual creativeness, or intellectual productivity.

This demand for intellectual culture *for the sake of work*, coincides, in part, with the demand for general intellectual culture; but is not exactly the same. The most accomplished chemist may, for example, be unable to apply his science to this or that trade. The special knowledge of the *workman* must always stand in reference to practice. Nevertheless, his knowledge will be no less a means for his general human culture, than are his special sciences to the learned man, although they do not, of themselves, contain general culture. The working classes need the elements of the sciences, and the knowledge of their results in application. Now, more than ever, the education of the people — or the public school — has to adopt and to nurture the element of work, *of work as a theory*, for more than ever is it to be education for work, since it is education in general that forms morally good and rational men. Education in general is yet so imperfect because the being of the child has been so little understood.

Education for work, in a special sense, which ought to make a part of every general purpose, does not yet properly exist, at least not such as our age demands. For it cannot surely be called a real education for work, when the children who have left school go to learn this or that calling. If a boy goes into the workshop as an apprentice, the craft to be learned is shown to him mostly as mere mechanical manipulation, which he imitates without being able to give an account of the why or the wherefore. Besides, the majority of the apprentices are treated much more as underlings, or in some cases as servants, than as pupils who are to learn for their

own improvement. It must be acknowledged that the majority of the children, particularly the children of the poor, enter the workshop so unprepared that the master workman would be obliged to devote the greater part of his time to them, if he would be a teacher in the full sense of the word; and the scholars of the highest standing in general culture enter the workshops not much better prepared for work than the children of the public schools. To these, indeed, has been given a scientific ground-work for their calling; they occupy themselves with the theory, but the concurrent practice is wanting, which the apprentice in the workshop carries on mechanically, and generally without any theory, that is, *unconsciously*, like a brute animal.

Girls also receive in the industrial schools, through their various callings, such as sewing, tailoring, embroidery, dress-making, millinery, &c., scarcely any instruction, or, at least, no fundamental, theoretic instruction, and always work rather imitatively than creatively. They also are wanting, more or less, in the right preparation for truly understanding the theory of their work, even if they were instructed in it.*

To meet the higher demands which the present time makes upon handiwork, and to make it at the same time an intellectual activity, there is only one means: the workman must understand the theory of his work; he must be able to give an account of the reason and aim of his doing. But for this there must be other than what is called the usual school culture, even if this latter, which is not always the case, did secure the necessary *general* cultivation of the *senses* and the *powers of the understanding*. It would, indeed, not be sufficient for a thorough education for work, if the public schools were more perfectly organized as literary schools for the apprentices, necessary as this is for general culture, itself.

* Miss R. Schallenfelf, of Berlin, has made a worthy beginning, by introducing a *theory* of woman's handiwork into the schools.

The present demand is that labor shall be spiritualized. That can mean nothing else than to transform it into creativeness — to raise it to a species of fine art. The artist finds himself again in his work; not only his idea, his conception, but also his spiritual individuality mirrors itself therein, if it be a true work of art, a really individual, original creation. It is because the artist utters himself in his work, represents his own essence in the most objective form, that it ensures him true satisfaction. It is the destiny of man to express his own essence, also to impart to the objective representation his own peculiar nature. Only in individual cases does man represent the Universal. Raphael and Michael Angelo were surely objective in their works, but every connoisseur distinguishes the individual impress in each of them precisely.

Any handicraft can ensure similar satisfaction, and similar elevation as art, only when the workman can give to his work an individual impress; when he can impart to it something of the spirit of his own invention. But how much preparation does not the artist need for his calling! Must he not know thoroughly the material which he works upon? There can be no painter without the knowledge of colors; no sculptor, no architect, without the knowledge of marble, and of the different kinds of stone — of the material in general: so no artisan can arrive at mastership without knowledge of his material. Almost all labor demands mastery of the material; and that requires knowledge of it through experience.

The highest degree of perfection in the trades, equally with the representative arts, requires, also, a considerable degree of aptitude in technicalities. But every species of technicality needs the development of particular muscles and nerves, namely, those of the hand. A kind of hand-gymnastics is needed.

Without a sense of form, culture of the eye for symmetry and harmony; without a knowledge of the relations of magnitude and numbers, consequently without drawing and

mathematics, at least in their elements, how can the humblest artisan attain to that mastership which approaches artistic power?

Individual creativeness involves freedom of motion, and this is the result of complete command of the material, and thoroughly conquered technicalities; no less than of full consciousness of the aim and means of the work. It is the consequence of intellectual comprehension. At present, only those attain to real mastership in their calling who are pre-eminently gifted, and who were so fortunate as not to have been neglected in their education, particularly in their *earliest* education. And even these have attained mastership, chiefly at the cost of their general culture, because there is not sufficient time nor strength left from the toil of the occupation to give attention to it.

Hence the great mass of the working class still remains day laborers, beasts of burden, machines, without consciousness of human dignity, and the refinements of humanity. What is to become of these, how are they to earn their bread, when machinery shall perform all their rude and mechanical employments? The common saying, "Early practice makes every thing easy," has not yet been sufficiently estimated. Only when in childhood, and even from the earliest childhood, the capacity for the various branches of labor has been sufficiently cultivated by the practice of work; only when education for work shall begin with education in general — only then — will "an increased capacity in the laborer, together with his higher cultivation," be possible; and each one will be able to approach mastership in his calling, without neglecting his general culture, or being obliged to deprive himself of the legitimate enjoyments of life.

In the present circumstances of the working class, the question is, to be sure, not of preparation of this sort, but rather an utter neglect of the powers, both of body and mind, is the order of the day. If unhealthy dwelling and bad food do not hinder the healthy development of the body, yet reg-

ular exercises of the limbs in young children are wanting, exercises which are necessary to develop the full working power in a man. In the country, in small towns, natural gymnastics, at least, are practised in the woods and fields, which preserve bodily strength and health. But this is only crude power, which falls in value for work, in proportion as machinery supplies its place, yet the majority of the children in large cities almost perish bodily. If they are to be protected from the dangers of the streets, nothing is left for them but to sit still in musty apartments or cellars, without air or cleanliness, while the poor parents are out at their work; or they are put into temporary asylums, that, for the most part, are not more airy. It is asserted that in great cities, in Paris, for example, four generations, at most, can be in some degree, healthy and robust; the succeeding generations become more and more feeble and stunted, and the reason for this is to be found, for the most part, in the fact that the greater part of the men of genius, who come from the ranks of the people, were born in the villages or small cities. It is a common saying in Paris: "Genius is born in the village, but hatched in Paris." One of the reasons of this phenomenon may possibly be that the want of free nature and contemplation, and of impressions from nature, is an impediment to the development of intellectual capacities in large cities. Genius, also, needs quiet and self-contemplation, which the bustle of cities does not favor. If man is to obtain the full use of his bodily powers, and that physical development which is a complete capability for work, educational precautions must be taken, as they are *not* now, or only very disjointedly and insufficiently. Gymnastics will, it is to be hoped, soon be the common possession of the whole people, and then an extraordinary impetus will be given to the working force. But there are precautions to be taken. Before the time of gymnastics proper, there must not be wanting gymnastic exercises for the earliest childhood, which especially needs them. Nature, like a careful mother,

has provided that the child shall not be able to keep still, for motion of all kinds is his greatest need. And education must always take its direction from nature, whose hints are always right, but have not yet been sufficiently understood and considered.

If we wish to find out what nature teaches concerning the law of human development, we must pay attention to the manifestations of the childhood of the race; must observe in what manner its spontaneous development has gone on. The nature of the individual is like that of his species, and the measure for the being and nature of each one is expressed in the being and nature of the race, as recorded in history.

As nature implanted in the child the instinct to move his limbs in order to secure their growing strong, she also gave him the impulse to gather his first experiences of matter itself, by continual touching and investigation of surrounding objects, in order to distinguish hard and soft, brittle and flexible, &c. But here, too, educational assistance is needful, that the impulse may reach the end for which nature gave it, namely, knowledge of the material.

Without doubt, nature has bestowed upon the child some talent for all branches of human culture. These talents express themselves in the child as impulses, which urge it to this or that activity. Thus the child has a continual desire to use its hands for all sorts of manipulations, which are to be the preparation for technical skill. Left without guidance, this impulse leads to spoiling and destroying, instead of becoming serviceable to creativeness; leaves the love of destroying to grow, which gratifies the sense of power in the uncultivated.

A systematic exercise of the senses, according to Pestalozzi, now forms the basis of every regular school, or, at least, is expected to do so. But the senses wake up long before the school period, and because they have no proper exercise, because every thing has been left to chance, they run riot; and subsequent discipline of the senses in school cannot en-

tirely make up for this previous neglect, even if the child shall attain it. But in most public schools, little, upon the whole, yet exists, to afford sufficient discipline and culture of the senses, though it shall be found, later, so indispensable to the workman.

The school, as it is now, however boastingly it may have professed to give the requisite education for work, does not do it; and however great an advance it has made in modern times, gives only a very general and entirely insufficient preparation for any calling.

Before the school period all the preliminary exercises of the powers have been left to chance, and afterwards those preliminary conditions of a true education for work, which should have bound theory and practice together, are found wanting.

As we must begin in every thing at the beginning, in order to work successfully; so also the *preparation for work* must be begun in earliest childhood. Only so, will adequate time and power be gained; and only so, be conformable to nature. That the child must first learn in order to be able to perform any work, is a fundamental principle, but understood and applied in a one-sided manner. Why should not a child, according to its powers, work while it learns, work in order to learn? Certainly childhood is the time of the development and unfolding of all the powers, physical and mental; the spring-time of the human bud, which can yet bear no fruit. To work for the results of work, childhood can not and must not do, for a child's work should be only a means of development. Who does not revolt at the misuse of the working power of children, which is met with in workshops, manufactories, mines, &c.—misuse which is no less often seen in the homes of the children of the poor, where the child of seven or eight years of age is obliged to carry and tend the child of one year, all day long; or to draw water and carry wood; or to undertake other tasks far beyond the strength of the youthful powers, and which, therefore, must needs check their development?

There is but one right kind of work for childhood, that which merely promotes the development and culture of their powers and talents; and in the earliest years, their is only one right *form* for this work — PLAY! Did not the human race begin the career of its development with *working*? In no case did it do so with *learning*, in the sense of the school! Before men had schools and books, they were obliged to provide for their nearest wants — shelter, food, clothing. The first knowledge sprang from experiences which were gathered by this work; viz., by their journeys of discovery in their vicinity, observations of natural products, investigations into the qualities of things; and occasional discoveries and inventions. As children read in “Robinson Crusoe,” this work was the beginning of cultivation in our race; this was its first education, the preliminary school out of which science and art have sprung. Our present education has surely wandered far from its natural path, in which the Divine Educator led the human race in its childhood, else would it also begin now with working, not learning; not, indeed, working in the sense of constraint, but as a free, natural play of the faculties!

All development is a species of work — that is, motion, power of impulse, activity, exertion, all have for result the unfettering of what was bound up,—and is the progress towards the attainment of destiny. So every thing in the organic world works, from the real power of growth in the plant, to that of the higher animal species which work for man. This endeavor for development, inherent in every organism, brings about the great work of the development of the universe; and is the eternal condition of its growth, and therefore, also, the condition of human growth.

But outward conditions must harmonize with inward striving, if the end, the unfolding of the organism, is to be reached. The power of growth in the plant needs suitable warmth, light, water, &c. Animals need proper nourishment, motion, and especially the satisfaction of their natural wants, in order that their vital power and instinct can fulfil their aim. Many

animals, when they build abodes or defend their lives, are obliged to make exertions for this by bloody strife with other animals, or by outwitting their enemies.

The principle of self-activity, long recognized by pedagogics, is the educational principle in the whole of creation. The only difference is, that activity in the kingdoms of unconscious nature always reaches its end surely, without useless trying and experimenting.

The swallow builds its nest without preliminary teaching; the bee builds its cell with mathematical precision; the spider weaves its nest with more regularity than the weaver is able to weave his cloth. But the human child is wanting in the sure *instinct* which never misses its end; it must *learn* everything with painstaking, it must reach its goal, that is, provide for this need of culture, through tryings and experiences, by slow steps of progress.

Man has been an apprentice from the beginning of his existence; the surrounding world, his workshop. This apprenticeship of mankind, which preceded its present partial mastership, repeats itself, in a certain sense, for each child anew. But it begins with his life, not first with the school, nor with formal instruction. It is the pedagogues of our time, especially Pestalozzi, who have first busied themselves with the education that takes place before the school period. Hitherto, the development of the child was, for the most part, a *terra incognita*.

As little as we can tell how the bud of a plant unfolds itself, can we know what passes in the mysterious workshop of the child's soul, or how the first impressions of the outer world waken the slumbering life, and images and representations lay the foundation of thinking. But we know that all development in nature proceeds according to law; that the tree cannot bear fruit first, and then buds; that spring must always, without exception, precede summer, &c. That a like uniformity must also be the rule of all intellectual development is self-evident, but in what the uniformity consists,

what its method is, we know but little yet. The analysis of the child's soul, begun by Pestalozzi, was continued by Froebel, and an important step forward in this knowledge was taken by the latter. This is not the place to go deeper into Froebel's psychological views of the human being in the stage of childhood, and it must be reserved for another time.

But Pestalozzi and Froebel, those two genial thinkers and teachers, agree in this: that there is but one guide in education; that is the child's own nature. Pestalozzi, like Froebel, started his educational method from the first manifestations of the child's being, from its natural impulses. Both distinguish the manifestations of the soul from the bodily impulses, and both recognize their reciprocal action (*einander wirken*) and the analogy between them. Both desire, not like Fourier, a complete *gratification* of the childish instincts and natural inclinations, but such a *use* of them as to give a true discipline to the impulses and senses (*sinne*); to regulate, as it were, the lower propensities and feelings by an early development of the higher.

The tendencies of the soul are here purposely called impulses (*triebe*) for culture, because the word impulse (*trieb*) best expresses the condition of non-development; the unconscious, blind *pressure* of these tendencies in the beginning of the child's life.

Pestalozzi and Froebel desired no teaching of the earliest childhood without impressions of the senses, without observation and demonstration; no mere word-teaching. But Froebel thinks this not sufficient, and wishes to extend the principle of self-activity, established by Pestalozzi as a fundamental rule, so that the child may teach itself *through actual production*. Froebel not only wishes for exercise of the limbs and senses, as exercise, which Pestalozzi lets follow the mechanical handiwork, but for a *result*, never merely mechanical, but bringing into concurrent exercise the powers of the soul as well as body. The thought has been expressed that a method might be found to enable the gymnastic exer-

cises of adults to be used for various branches of work, in order to make the time spent in the exercise of the muscles useful. The method invented by Froebel, of letting the children practise, by playing, a complete system of gymnastics, not only of the limbs and senses, but also of all the mental organs, has so far solved that problem, that the great majority of children's exercises have a result. The playing occupations are productive. However small may be the products of a child's work, they are useful to his development, not merely by the experience gained of the material,—size, form, symmetry, &c.; they also afford to him the satisfaction resulting from every creative activity that is useful. They become to him in miniature, what his artistic work is to the artist, a mirror of his being, a measure of his talents and his power (*können*), be it well understood, not as reflection, but as immediate impression, like everything which works upon the soul in the period of childish unconsciousness. In the first period of life, things leave upon the child only total impressions, whose details are impressed upon them only by degrees. In this sense, Froebel's discovery and its further improvement is of incalculable use for childish development in general, but above all, for the true preparation for their later calling, of the children of the working classes, which is demanded at the present time. It is the beginning of raising work to the rank of science.

Although Froebel connects his mode of procedure immediately with the natural tendencies of the child, the present limited knowledge of the profounder reason of his method has called forth the frequent accusation that it is not conformable to nature, that it takes freedom away from childish play, and brings artificialness into the innocent period of childhood.

No one doubts that it is quite conformable to nature to select for the child the food necessary to nourish its body; but it is doubted that the young being can have already spiritual needs; that his budding soul also needs food!

Satisfaction of his bodily wants and amusements by child's play is thought to be very well. The majority hold more than this not to be necessary, and think that at six years of age will come the school to develop the mind.

In nature, everything has its regular transition (*uberganz*). The fruit does not grow out of the leaves; a budding and blooming time lies between. Will it be called conformable to nature, if, after these first years of the child, which have been played through without any sort of rule, indeed, as is often the case, have been dreamed away,—if, after such entirely arbitrary action of the child, then suddenly, without any transition, the unpractised powers of the understanding are called upon in earnest to learn? that is to say, called to an occupation for which the child's soul, throughout its past life time, has found no connecting link, and for which it has had no preparation? Because it has long been felt that such a method is not conformable to nature, instructive plays have been invented, play schools have been set up, in order to furnish assistance to the earliest development. Something, though very little, has been as yet affected thus, and had not the teachings of life itself, both at home and outside of it, co-operated, still less would have been affected. But the children of the poor have been without even this preparation. Later on in the time of youth, it is found quite conformable to nature, if one who is gifted with poetical talent, writes poetry, if one gifted with the talent for painting, paints, &c., but no one will desire that these talents should be left to cultivate themselves, without instruction. Now the child brought these powers into the world with him, and their germs have grown up within him by degrees, until the real talent could make itself known. The history of the development of great artists frequently shows how favorable influences from without came to the help of the tendency, so as to develop a great talent. If the child Mozart had grown up entirely without musical environments, surely his genius would have been more or less stunted. Why would it not then be con-

formable to nature, if a thinking mind which was investigating these germinal tendencies of the child's soul in their manifestations, should shape the plays of the child into exercises for all these talents? What can the plays of a child exercise except his own powers? They are his most natural manifestations. Nature, which gave him the impulse to play, but which does nothing in vain, follows out a purpose always in everything, and even in the smallest things.

CHILDISH PLAY HAS THE LOFTY AIM OF THE CULTIVATION OF BODY AND MIND; that is its "deep meaning," and because the impulse of the human being does not, like the animal instinct, reach its end without help and support, the need of this support is *quite conformable with human nature*; certainly there is need of regulated exercises adapted to the end,—methodical exercises,—if a true support is to be gained, and the goal of these impulses of the soul is to be reached. Nature itself always develops and shapes according to law and rule; therefore must not the soul be supported in a similar manner methodically?

It is the prevalent opinion that method limits the freedom of motion, and that every orderly play rests upon rules, and not only the plays which chiefly make a claim upon the mental activity, such as chess, card-playing, &c., are founded on rules, but also ball-playing, and the least of the ordinary child's plays, dancing. In gymnastic plays it surely does not take away the freedom of motion, because dancing and gymnastics must be learned methodically; but the more according to rule these are learned, the more freedom of motion is possible in them. And the freer the motion, the greater the enjoyment. In like manner must every handiwork, every art, and every science be taught methodically, if they are to be successful.

If the child wishes to build a house, and I give him the suitable materials and show him the knack of reaching his desired end, I surely do not limit his freedom; I only fulfil his own wish, and further his self-activity. But if a play is

to be given by word of command, like the military drill, or if the child is to receive a *continuous* support in his playing occupations, one might with reason consider this pernicious.

According to Froebel's principle, on the contrary, the independent efforts of the child, his own experimentings, are to be stimulated as much as possible. The instruction given to make the play easier to the child will make it the more independent, give more opportunity for his own creativeness, his own invention. As the instructions of the master to the apprentice in the workshop first makes it possible for him to do his work with ease and freedom, so the teacher must give the necessary freedom to the play of the child by his assistance, *but only as a playfellow*, not as a teacher. If that is done as in Froebel's Kindergarten, daily, for a short time during the play-lesson, in play, so to speak, the greater part of the day remains for those quite independent and even arbitrary attempts at play, which are not, by any means, to be taken from the child.

The impulse for action and work makes the child hammer, and knead, scrawl and cut whatever falls into his hands. It is the office of education to come to the assistance of this natural striving which is the child's own work of development. That could not be done, heretofore, with sufficient success, because the right method was wanting, which would determine what should be the right material, as well as the suitable corresponding instruction for its use, and the natural succession of the playing occupations. [To be continued.]

EYES THAT SEE AND EARS THAT HEAR.

[Paper read at her graduation from Miss Garland's Normal Class, May, 1873, by Miss Symonds, who now keeps the public Kindergarten at the corner of Allston and Somerset Streets.]

THE Bible furnishes us many instances where Christ reproves his disciples for blindness and deafness; for seeing without perceiving, and hearing without understanding. He also tells them, "The light of the body is the eye;" and

says many times, "He that hath ears to hear, let him hear." It is this physical and moral blindness and deafness which Froebel intended to eradicate by inventing his kindergarten system. Realizing that the impressions received in childhood were powerful agents in forming the minds and characters of persons, he spent a life-time in studying the natures of children, to ascertain the best means of training their varied faculties.

His system is based upon the natural manifestations of the child, and its requirements for development; and all the plays and occupations of the Kindergarten have been arranged with special reference to this. The principal aim of Froebel's First Gift to the child, is to train his eye to distinguish one color from another, therefore he gives him six worsted balls, three of primary and three of secondary colors; in some of the later Gifts, as in sewing and weaving, the child is taught to combine different colors, and the beauties of harmony and contrast are brought out in such a pleasing way by these occupations, as never to be forgotten.

If the eyes were trained in extreme youth, as the kindergarten system designs they should be, I doubt if we should meet with persons afflicted with color-blindness; we certainly should not find an artist of high rank disfiguring his portrait of a beautiful young lady, by painting her lips a brilliant shade of green, and not knowing his mistake until he was told it by his assistant! Many people appear to agree fully with Mrs. Pipchin, whose system was, "not to encourage a child's mind to develop and expand itself like a young flower, but to open it like an oyster." If we remember that the *minds* of little children develop slowly, but *senses* are very soon as strongly developed as those of an adult, and notice the delight which they show when learning something new about familiar objects, it seems reasonable that the early education should appeal to the *active faculties* rather than to the intellect. A child who is taught to admire the beauty of the flowers, the carol of the birds, "the grandeur of the starry

heavens," and the wonders of the deep, will be led "through nature up to nature's God" by the refining influences of these emotions; his eye will not become dim, nor his ear dull of hearing; but he will "find tongues in trees, books in the running brooks, sermons in stones, and *good in every thing.*"

It is not intended that the Kindergarten shall *supersede* the primary school, but *underlie* it, and form a sure and strong foundation for the primary and succeeding grades to build upon. When the Kindergarten is introduced into our public school system, not as an experiment, but as a permanent thing, *all* of the grades will be vastly improved. We shall then have no advocates for such an establishment as Dr. Blimber's, which Dickens tells us, "was a great hot-house in which there was a forcing apparatus incessantly at work. All the boys blew before their time. Mental green peas were produced at Christmas, and intellectual asparagus all the year round. Mathematical gooseberries (very sour ones, too,) were common at untimely seasons; and from mere sprouts of bushes, under Dr. Blimber's cultivation, every description of greek and latin vegetable was got off the driest twigs of boys, under the frostiest circumstances. Nature was of no consequence at all."

Those who, a few years ago, were strong advocates for the high-pressure system in our schools, have, without doubt, seen its enervating effects, and have shown, by the introduction of music, drawing, and object lessons, that knowledge, to attract a child, must address itself to his perceptions. He must first *see*, afterwards he will think. Our ablest educators argue, and with truth, that our primary school ought to be our *best* school; that nothing should be learned there which in after years must be unlearned; but that all the seeds sown there shall, by careful training, mature into the tall and stately tree, which will not only prove an ornament, but a great benefit to mankind.

A little child is like a frail and delicate plant, and shows as plainly whether it is as carefully nurtured, and lovingly

sheltered from the chilling winds and biting frost, or left to droop and die for want of proper nourishment and tender care. When children are properly trained, we shall need no more books bearing the title of "Spectacles for Young Eyes." The young eyes will not only be able to *see* what they look at, but children will become self-reliant, and learn to think and act for themselves. Bishop Potter says: "If I were to reduce to a single maxim the concentrated wisdom of the world, on the subject of practical education, I should enunciate a proposition which, I think, is not incorporated as it should be into the practices of schools and families. That principle is, that in educating the young you serve them most effectually, not by what you do to them or for them, but by what you *teach them to do for themselves*. This is the true secret of educational development."

In the Kindergarten, habits of attention are cultivated and children are encouraged to give expression to their thoughts, to describe what they have seen, and in this way they are led to think and compare.

It is a great misfortune for a little child to be sent to a primary school without some developed sense of moral responsibility, some defined social virtues, as well as habits of observation; but how can a child who is allowed the freedom of the streets from the time he leaves his mother's arms until he is five years old, be expected to have many ideas of goodness, truth, or beauty? Is he not receiving his first lessons in falsehood, profanity, and crime, and preparing himself to be a truant, a pauper, and a convict? What a blessing would the Kindergarten prove to many a poor mother, who is compelled to leave home every day to gain the means of support for her young family! She would no longer be obliged to turn them into the streets, to drift about hither and thither with the tide, nor keep older children from their schools, to take care of these little ones, or, as they express it, "stay at home to mind the baby;" but she could place them in one of these nurseries, or Kindergartens, where the little creatures

would unconsciously be gaining the moral habits which, in after years, will make them good and honest citizens; an *honor*, rather than a disgrace, to themselves and the community. The natural love of activity which is so strongly manifested in young children, is repressed in our present schools, while the kindergarten system seeks to develop self-activity, knowing that the child's limbs and organs must be exercised to a certain extent, before they can become good and trusty servants of the mind; therefore all the plays and occupations serve to carry out this idea.

The child is taught to imitate the motions of the farmer in sowing, reaping, threshing, &c.; of the cooper, wood-sawyer, and blacksmith; and enters into the spirit of the work as heartily as though his daily bread depended upon it.

“He who checks a child with terror,
Stops its play, and chills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it;
Active life is no defect;
Never, never *break* its spirit,
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Onward it must flow forever —
Better teach it where to go.”

Many who know but little, and have thought less, about the real benefits to be derived from the Kindergarten, seriously object to the system, on account of the expense attending its introduction. They do not realize that nearly all the outlay for materials is made at the beginning; that the schools when once furnished will need few supplies for a number of years. There will not be a long list of “city books” to be furnished every six months, to each new class, to take the place of those which have been studied so hard that there is scarcely any thing left of them.

By taking children at the age of three, and training them in the Kindergarten until they are seven, the primary course is very much shortened; for it is claimed, and justly, that the child who has enjoyed the advantage of this system four consecutive years, can be prepared for the grammar school in one year, and be much better fitted than those who have only received primary school instruction.

I know an instance of this kind, and I do not think it an exceptional case, where a child who had been only *one* year in a Kindergarten, passed through the regular primary school course in another year, thus making only *two years* of schooling from the time of his entering the Kindergarten until he was admitted to the grammar school. The training which is received creates a thirst for knowledge, which will not only be forcibly felt in our high schools, but in the community at large. We shall have more skilled workmen; for there is no art, science, or industry which in its first principles is not represented in the occupations of the Kindergarten. We shall then be obliged to import neither artist or artisan; but our own supply will be amply sufficient for the demand.

A very young child shows his power of distinguishing sounds by manifesting his delight at some, and his utter distaste for others. We rarely meet with a child who has not an *instinctive* love for music; and it is for this reason that the mother hushes her babe to sleep by some simple little lullaby. All the plays of the Kindergarten are rendered doubly attractive to the child, by being accompanied by music, so simple that the ears can easily catch the melody. Not only the plays, but many of the occupations, appeal directly to the ear, and train it to be very acute. The child acquires the habit of doing every thing not by patterns or mechanical imitation, but by *hearing* the directions given by the teacher, and then immediately *acting* on them. If the *ear* fails to perform its important work, the hand will not be able to produce. Any *teacher* will admit that if the Kindergarten can train children to hear, the *first time* they are spoken to, it

will not only be accomplishing an important work for the child, but will be a great aid to the teacher, lightening her task, and making her words a power for good instead of falling dead upon the ear.

A child trained in the Kindergarten has not only eyes that see and ears that hear, but he has the power of expressing what is in his mind, and he is often allowed to direct the occupations of his companions, which will be of infinite value when he passes to higher schools.

Compositions, which are now generally considered a *bugbear*, will be a comparatively easy task for one who has from childhood been accustomed to express his thoughts in simple, yet grammatical, and well-chosen words.

Many young ladies who have received all of the so-called *fashionable* accomplishments, are unable to entertain any one, by conversation, for the short space of five minutes, not for lack of brains, but because they have no power of expressing their thoughts.

I cannot doubt that Kindergartens will, ere long, be recognized as the "one thing needful:" then their influence will be felt through all the grades up to polytechnic; then will our public system be a perfect one. "Let us not forget that the childhood of to-day will be humanity to-morrow. According to what the present generation does, the life of that which follows will be woven of roses or thorns."

THE ROSE-WINDOW. *

No wonder that Wilfred was a lonely child, with no brother or sister to play with. And no wonder that the little fellow

* This little story was one of the exercises of Miss Garland's training class, written to illustrate the "Ninth Gift," which consists of rings and parts of rings of wire. The young lady who wrote it studied with Miss Garland as an amateur, for the sake of self-development and culture. But she proposes to turn her acquirement to account, by gathering at the South End, a charity Kindergarten, which, with the two Kindergartens founded at the North End, she has faith will one day be adopted into the public system.

would so often steal away to the entry window, and with his chin upon the broad sill, watch the clouds that sailed slowly by, or the doves that cooed to each other, under the eaves of the great cathedral; or that the cathedral itself should have become a familiar object, with its graceful bell-tower, its solid buttresses, and great rose-window over the chancel. He had traced its curves and circles so many times, that it seemed before him wherever he looked. But why was it that when he went out to walk with nurse, she always hurried him by the open door-way, and would never let him go in to see the other side of the big window? And why did mamma always sigh, and say the cathedral was papa's tomb?

One day his mamma came up into the entry hall and found little Wilfred in his favorite position, with his chin upon the window-sill, looking out at the great cathedral. But tears were standing in his eyes, and the little voice faltered, as he said: "Please, mamma, tell me about the rose-window, and why the cathedral is papa's tomb?"

So mamma took the little head in her lap, and as she stroked the soft, light curls, she thought of the time when another head, tired and aching, had lain there, and she had stroked its soft hair.

Then mamma told her little boy how his papa had planned the cathedral, all but the great rose-window, and for that he could invent no pattern worthy to let the light shine through into the house of God. And how he had sat up long nights, and worked weary days to find the right design, until, at last, when he had drawn the graceful curves and circles, he was too sick to go about, and could only lie in this very entry-window, and watch the men at work. And when, one day, the great window was set up, the very day that little Wilfred was born, papa was carried out and buried under the floor of the unfinished chancel, with the great window high up over his head.

Mamma again stroked the light hair, and said, "But this will not do. My little boy has been too much alone, and he must go to school, where he can play with other children, for

he is almost five years old." And she kissed the child as she looked at the great church opposite, and thought of the Wilfred in that house, too.

So one bright sunny day, mamma again came up the stairs to take her little Wilfred out to walk. And they went together across the common, by the great cathedral, and down a street, till they came to a pleasant-looking house, with plants and a bird in one window, and more plants and a gold fish in the other. They went into this house, and were shown into a bright room, where there were some little children standing in a circle, and playing such a quiet, pretty game! Soon they all went into another room, singing as they went, and mamma and Wilfred followed. The children sat down at two long tables, when the teacher came and said: "Would not you like to come, too? See, here is room enough between Bertha and Alfred." But Wilfred did not quite like to go, till mamma said, "Go, darling. I will stay close by."

Then one of the little girls went up to the teacher, who gave her a box full of rings. And pretty soon she had laid before each child a wire ring about two inches in diameter. Elsie (for this was the little girl's name) was very careful to place it on the table directly before each child, so that the centre came where two of the lines which divided the table into squares, crossed each other, making four divisions in each ring. After Elsie had taken one and sat down, the teacher said: "Now let us see what this is, and what it is made of." One said, wire. "Yes, and what is wire made of?" But none of the children could exactly tell this, so the teacher explained how iron was dug out of the ground, melted in big furnaces, cooled into long bars, and how these were again melted and drawn through a succession of holes, each time becoming smaller, till at last it was the wire they saw. Then how it was cut into short pieces, and these were soldered together to make these little rings. "And now what are they like?" One child thought "like the top of a flower pot;" another "like the round picture frame hanging over the mantle-piece;" Alfred thought it would just slip over one of the balls with

which they played the fruit game. The teacher thought so, too, and bringing one, asked how it differed; for were they not both round? Elsie said it was a slice cut out of the middle of a ball; but Bertha said no, because you could put your finger through the ring. Then Alfred said it was only the edge of the round slice. The teacher now gave each child a half ring, and asked them to hold it in the left hand with the ends pointing up, then down, to the right, and then to the left hand side. This half ring was then placed beside the whole ring, and another half ring given so as to make two whole rings. Alfred said they looked like a pair of eyeglasses, or cart wheels. Then the half last put down, was placed on the opposite side of the whole ring, making a figure each side which he thought looked somewhat like an hour-glass. Then the position of the half rings was reversed, making a form which Bertha called a table-top.

"Now," said the teacher, "I will give you some more rings, and you may make just what you please."

Again Wilfred wished himself in mamma's lap; but she looked over with a smile, just as the teacher placed before him a box filled with rings, as she said, "Can't you make something, too?"

Immediately the thought of the rose-window flashed into his mind; he could see every curve and circle plainly; so by the time the teacher had talked with the other children about their spiders and croquet fields and dolly's wagon, Wilfred was all ready to explain how this was papa's rose-window in the great cathedral.

The teacher looked pleased to see so beautiful a form; but the mamma silently brushed away a tear, as she thought how this little child, by these simple means, had found that for which his papa had sought so long and so wearily.

This was the first of many days for Wilfred at the Kindergarten; but long years afterwards, when he had become a famous designer, he would often kiss his mother's pale cheek, and say, "It has all come of the ring exercises at the Kindergarten."

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VOL. II.—OCTOBER, 1874.—No. 10.

A NEW MOVEMENT FOR INTEGRAL EDUCATION.

SEVERAL years since, a lady physician of Boston, whose humane heart, as well as her profession, brought her into close relations with the lower stratum of society, undertook the work of rousing the self-respect of women and young girls, who live by preying on society, by beggary, and worse means. She did it in the spirit in which Christ approaches the weak and tempted — by awakening hope, and educating power; and the means she used was that by which the first curse was lifted from the primeval sinners — voluntary *work*!

A three years' experiment of an Industrial School, taught by genial sympathizers, of which she was the chief (who bore all the expense of the experiment, not less than a thousand dollars of hard cash), convinced all who knew the details of her plan, and the results, that the medicine for the sickness of society is Industrial Education.

In 1872, she read a memorial upon the subject before the Massachusetts legislature, which was printed by a merchant on India Street, and distributed widely; and before the legislature rose, it passed a law that the common school money might be used to introduce industrial arts into the common school *curriculum*.

On May 21, 1874, a few of our best citizens had a meeting to devise methods of putting this law into execution. The evening was very rainy, and the company that assembled was small; but the Hon. Josiah Quincy presided, and Dr.

Bartol, the Rev. Mr. Alger, Dr. E. H. Clarke, and Mr. John Orvis, spoke, severally setting forth that *industrial* was an indispensable part of an integral, liberal education. Dr. Bartol showed its bearings upon the generous development of the individual; Mr. Alger, upon the full development of the republic; Mr. Orvis, upon the moral harmony and peace of society; Dr. E. H. Clarke, upon the physical perfection of the individual; Rev. Julius Ferrette, upon the continued existence and adequate generation of the race.

The audience, "fit though few," expressed earnest interest in all these remarkable discourses, and, at the end of the meeting, nominated and elected five persons as the nucleus of a society pledged to keep the subject before the people, till the *law* above mentioned should be made effective. The editor of the MESSENGER was made one of the three directors, and accepted, because every word that was said verified the doctrine and method of development proposed by Froebel to begin in the Kindergarten.

On applying to each of the speakers for their own reports of their remarks, only Dr. Clarke and Bishop Ferrette found time and opportunity to comply with the request, with any fullness. The others will doubtless repeat the same excellent substance, in other meetings to be called this fall. We copy from the *Unitarian Review*, of September, these two, which bear so vitally upon the bodily health and existence, as well as the *life of the mind*. They are in fine harmony with the chapters translated from the Baroness Marenholtz-Bulow on "*Labor*, and the preparation for it made in Froebel's Kindergarten." We beg our subscribers to take some pains to spread among their fellow-citizens the articles in our August, September, and October numbers, on intelligent and creative labor, as a part and means and end of education. On it depends not only the salvation but the glory of America.

Dr. Clarke said:

"That to speak on this subject was very apt to incur the charge of materialism; but that as mind is only manifested

through matter, the Divine Mind through the universe about us, and the human mind through and by a human body, it is *not* materialism to say that the manifestation of spiritual and intellectual power in men and women will depend upon the perfection with which their whole organization is developed, and that to have education, industrial as well as intellectual, is indispensable to a fair development of the body, of which the brain is the central or controlling organ. The brain guides and governs and co-ordinates all the rest of the organism. But the brain cannot grow by itself alone. Its best development is only possible in connection and harmony with the development of all the other organs. An overworked or ill-used stomach disturbs and dwarfs the brain as much as disturbance and overwork of the brain deranges the stomach. And of all the organs it can be said that they influence the brain as much as the brain influences them. Industrial schools, therefore, mean a great deal more than industry. They mean education of the brain quite as much as schools devoted only to teaching by books mean education of the brain. This is strikingly illustrated by the fact that the majority of the world are right-handed. They are so because the left side of the brain is more developed than the right side, and the nerves which guide and govern the right hand cross from the left side of the brain to the right side; and, on the other hand, by the training and exercise of the hands, the brain in its turn is trained and exercised and developed. How this use of the right hand began in the first place it may not be easy to say, but doubtless now, with its accompaniment and cause (a larger left lobe to the brain), it is transmitted by hereditary descent. It is a fact that the majority of children use the right hand without being taught. The exceptions prove the rule. In the few instances in which children use the left hand most readily the right side of the brain, which governs it, is the largest. Hence one of the most eminent of living physiologists has strenuously advocated the systematic training of the left hand in children, as a means of developing the

right side of the brain, and adding to the intellectual power of the human race. But the hand is not the only organ of the body which affects the brain. The exercise of all the organs does so. At the same time it should be remembered that the excessive use of any organ will develop it to the injury of the rest of the body. Force may be abnormally diverted from the brain to the hand, or to some other bodily organ, and the brain will suffer, or the reverse may take place. Labor of the body, without the mind of the worker directs the labor, will not develop the brain, but make a man a mechanical drudge. Our common schools, therefore, should all involve the processes of our institutes of technology, in which the eye, the ear, the hand, and the feet should be trained equally with the brain proper, not only for the purpose of educating them, but for the purpose of developing the brain through them. Books alone only do half-work in education."

This is but an outline of an able and comprehensive speech. Dr. Clarke illustrated his meaning by saying that a man of fifty years of age, without any education by books, beyond the newspapers, but skilled in manufacturing, agricultural, or other bodily labor would, in his opinion, be more generally intelligent, have more intuition and judgment, and his opinion on any subject be of more worth than that of another man, who had spent all his life in literary and scientific study, — but without any exercise of the executive ability in life. Men very learned in books are notorious for being personally helpless, absent-minded, and inefficient in affairs. Their overwrought brains are morbid and unserviceable except in particulars, and even in what they could do best they could not do it so well as if there were a more balanced development of all that constitutes manliness.

Rev. Julius Ferrette said :

"That the other speakers had shown that manual labor, far from being degrading, is essential to the perfection of even the highest mind. But is there not a thing more primarily essential than even perfection,—namely, existence? When

an individual, a family, a civilization, pass away from the world, their perfection, however great it may have been, passes away with them. We cannot value too highly that perfection which, in the individual or in society, results from literary, scientific, and artistic training, and from the enjoyment of the social and material comforts of civilized life. But whether we look to the history of the civilizations which preceded ours, or to the statistics of our present one, we find in facts the expression of the same law, namely; that education, refinement, civilization, the things which chiefly make life worth having, instead of leading to life, lead to death, to the extinction of the individual, of the family, of the nation possessed of them. Now, as in old time, in this country as in the old world, though to a less extent, the upper, that is, the educated and refined classes die out. The more educated and refined a man or woman is, the less likely it is that they will transmit to a posterity their education and refinement and their keener sense of moral principle. The upper classes die out, and the vacancies have to be filled up by the rising of the lower classes, relative barbarians, who, in rising, bring up with them into the higher spheres of society, into the lawyer's office or into the senate chamber, their lower standard of morals, their bad grammar and their spittoons. They, it is true, or their children, will in their turn be fitted by education for the higher sphere of life that they have now reached, but fitted for it only to die of it in their turn, and leave their place to another contingent raised from the lower classes. So that all our efforts to raise the social level by education, instead of securing permanent results, are like so much water thrown into that fabled bottomless barrel, it is always to recommence. It is under the operation of this law that the civilizations which have preceded ours have died; and ours will die under it also, and the present noble population of this country yield its place to immigration, not all of the same high type, unless we who have solved many problems left to us by former ages can solve this also. To find the remedy

of an evil we must study its causes. This dying away of the upper classes may be referred to two principal causes — an economical and a physiological one.

“To speak of the economical cause first: A higher education, such as a literary, artistic, or professional one, either fits its possessor for no kind of remunerative labor, or for those kinds of labor which are deemed gentlest and easiest, and therefore most desirable. Hence it is in the nature of things that professions and lighter branches of even manual labor should be overcrowded, and that many of those who have been taught no other means of support should be kept a part of their time out of employment, and in mental and material difficulties which make it impracticable for them to marry and have large families. The rich, as a rule, wish to see their children as rich as themselves, and when their few children happen to die, or not to be born, which is frequently the case in one generation or another, a rich family dies out.

“But beside this economical cause there is a physiological one. It has been shown how bodily development is indispensable to intellectual and moral development, and no doubt intellectual development is in its turn necessary to the proper rythmical action and growth of the body. An undue preponderance of intellectual over bodily exercise, much more the complete exclusion of the latter, tends in two or three generations to produce a feeble race, unfit to reproduce itself. What a family which for two or three generations has produced only professors and physicians and lawyers and politicians, or else idle rich, would then require, in order to escape extinction, would be to return for an equal number of generations, at least, to the sphere of manual labor — to take in labor a good tonic bath that would reinvigorate it.

“In a well-constituted aquarium the decay, or rather the produce, for there is no decay in nature, of vegetation goes to the support of animal life; and likewise the elements set free by fishes and mollusks go to the support of aquatic and other plants. A well-constructed aquarium would be the realiza-

tion of perpetual motion in life; one kind of life in it would support another indefinitely. But a tree planted in a flower-pot and left there to itself must die in a given time, for the flower-pot principle is one of self-exhaustion. In a society constituted according to the aquarium principle there would be a constant interchange of beneficial contributions between the classes devoted to manual and those devoted to intellectual labor. Instead of manual laborers rising to the upper spheres only to die, they would stay there only long enough to acquire individual and hereditary refinement, and, coming down with it again to the spheres of labor, ennobled labor. In fact it would be no more deemed a coming down at all, but a mere change of occupation, and thus should be removed all occasion for that class feeling of envy on one part and of haughtiness on the other which little befits a republic.

"As an adopted citizen," said Mr. Ferrette, "it would be both ungraceful and ungrateful for me to speak of this country in a blaming spirit. It is because the first American colonists came chiefly from educated classes, and on their arrival here were by necessity thrown upon manual labor, that they forever imparted to labor in America that nobility, and to the American laborer that superior type, with which Europe has nothing to compare. Still the problem is not solved here, as long as here though to a less degree than in Europe, the higher education is, the more surely it leads to elimination. The problem will be solved *here*, when the State secures that, whatever education a man receives, that education will before all things make him a complete man, his mental and physical powers being equally developed, and also enable him to make a living under any circumstances, and thereby support a family through which the type of civilization which he has received may be perpetuated. The only kinds of labor which are sure under any circumstances always to yield a support are the various kinds of manual labor, especially the simpler ones, such as that of farming. Such kinds of labor are what we call industries. A poor

man who has no industry whereby he can make a living, under any circumstances, is a pauper. A rich man who has no such industry to fall back upon, if he loses his wealth, is an aristocrat by accident, but personally a pauper. A republic wants no paupers and no aristocrats. But experience shows that men are disinclined to manual labor, and despise it often more than crime, unless trained to it in youth. Industrial education secured to the whole youthful population is, therefore, an absolute requirement in this country. It will complete its institutions, and make this republic what a perfect society should be: a complete cosmos, solving its own problems, providing by the circulation of its elements for the support of all its parts, and, like an aquarium, or like the universe, theoretically at least, incapable of loss of power or of decay."

EDUCATION BY LABOR. *

CHAPTER I.

[Continued from September number.]

IN order that this legitimate method shall be really successful, it must proceed in the same conformity with law and according to the same rules as nature itself. Froebel could not but perceive the laws according to which the human soul proceeds, in order to apply the same laws to the physical activity of the child. To securely establish the yet insufficiently known psychology of the child, he was obliged to ground these upon the childish play for giving educational support; upon the science of the natural process of the child's soul.

And that he did this, constitutes the importance of his invention (*Erfindung*). He used for this purpose every thing that Pestalozzi had found beforehand, and broke ground still farther in this direction.

* Copyright secured according to law.

Like the progressive steps of development in the organisms of nature, are the corresponding steps in the development of the child's soul. The senses which exist at first, only as a *general* feeling, as *one*, gradually wake up, one after another, and demand gratification (specifically). Before the childish eye perceives colors, it has perceived form;* it has recognized the size of things before it has conceived the relations of number; and so on. Froebel's method of play takes this into account in the choice and succession of its objects. According to it, the simple, the simplest, things always precede the compound objects. For example, with the round form (the ball, the original cell) begins a series of playthings for the child, of useful regular or normal forms, which proceed logically (*folgerichtig*) from the simplest to many-sided bodies arising from subdivisions of the material. Divided bodies lead to comparison of *surfaces* and their forms. Plane surfaces are cut into strips to embody the *line*; little round bodies (peas) embody the point. Thus a passage is made from the solid to the point, giving appreciation of the relations of form and size, and preparing for the perception of mathematical abstractions, through *impressions*—nothing further. Pestalozzi also had expressed the need of getting designedly arranged impressions for the child, because every conception—*all thinking*—comes from representations taken by impression on the senses from the surroundings of the child. The Kindergarten offers for physical and mental development:

1. *A series of gymnastic plays*, called "movement plays," which exercise the limbs and muscles as symmetrically as possible. The greater number of these plays are representations from the life of nature, professional life, &c., and are accompanied by singing, making the first musical exercise.

2. *Garden culture*, giving the first direction to the care of plants in the children's own garden-beds, which serves likewise for bodily strengthening, and for what is so important to child-life, the contemplation of nature and its products.

* We doubt this.—*Translator*.

3. *Manifestations in the form of plays*, which lead the imagination of the child to the life of reality (realization), simultaneously with acquisition of skill through the strengthening and flexibility of the fingers, and overcoming bodily heaviness and indolence.

4. *Occupations with different materials*, teaching the child how to handle each material and to know its peculiarities, through a regular succession, from the ruder to ever finer kinds of material. (Elements of knowledge and command of material.)

5. *A series of little works executed in play* by which children are prepared for the technicalities of the usual handicrafts and arts. The greater number of these may be reduced to conditions in conformity with each other, by the building, folding, pricking, stick-laying, the drawing, pea-work and modelling in clay, all of which Froebel suggests, in order to prepare manifold power of technical execution.

6. *Religious Songs*, which are sung at the beginning and closing of the exercises, short prayers (thanksgivings) arranged to tunes, for which children's dispositions are prepared by pointing to the facts of God's goodness and wisdom, patent in nature and human life, that serve to awaken religious sentiment; also observations of nature and little stories. (Religious Education is, as with every proper educator, the chief object and aim of Froebel's method, and needs a special treatise to be given elsewhere.)

7. *Linear drawing in the net*, by which is added to the above exercises in work, a method of advancing every child who frequents the Kindergarten up to his seventh year, to the point of drawing straight lines and curves correctly, and combining them in newly-invented forms by following the simple law of symmetrical correspondence. This drawing, together with modelling and other occupations, serves to make intelligible the relations of size and number and the elements of mathematics, but only as a series of simple experiences and sensuous perceptions, not as conceptions of the mind, and

without any formula; for instance, by laying fifty inch squares, children can demonstrate Pythagoras's problem of the equality of the square of the hypotenuse to the sum of the squares of the katets, one katet being three inches, the other nine. (Elements of knowledge and original thinking.)

It may arouse opposition that Froebel's method gives physical symbols for mathematical relations and conceptions; but does not every teacher of mathematics do the same thing, when, for the easier comprehension of his scholars, he draws mathematical figures upon the blackboard? The science of mathematics rests partly upon experiment, as every other science does. There could be no question of the abstraction of the relations of size and numbers, if these relations could not be perceived in bodies. If it is true, that *there is nothing in the mind* (that is, nothing waked up) *which is not first in the sense*, then must forms be given to the child, to prepare for mathematical conceptions. This cannot be done better than by Froebel's method, viz., to let the child make combinations while playing with different normal forms, through which mathematical relations manifest themselves. Nothing of the conceptions themselves will be given thus; (that would be impossible at that early age) but only perceptions upon which later mathematical instruction can be based. Distinguished mathematicians (for example, B. Buckey de Cubière, in Paris,) have recognized the great importance of Froebel's procedure in this relation.

As these exercises of Froebel's consist in representations of forms and figures, they are plastic, and develop the mind for forms, for symmetry, and for harmony. The combination of forms, colors, &c., exercise the faculty of combining and the taste; and with this last, the sense of the beautiful and the creative imagination are continually active. The artistic, the æsthetic, the ideal *in general*, is aroused, not in a contemplative manner, but quite practically; the child himself executing and forming freely. (Elements of the Practise of Fine Arts.)

It is surely of the greatest importance for the laborer, that the kingdom of the beautiful be unlocked for him in childhood, and that those chords of his soul resound, which but too easily grow dumb, through the cares of material life, and the din of the workshop, when education has not paved the way for a certain artistic culture.

If labor is to do more than the earning of one's bread, it must satisfy the æsthetic mind, or be done as the fulfilment of duty to the common weal; it must reach beyond the merely selfish circle of its own material welfare. The children of the working classes seldom learn this at their homes. "You must work to earn your bread" is what they hear, what they grow up with, and, for the majority, the only spur that urges them to work!

By working in common in the Kindergarten, and by regulated work in common, an egotistical action, working for one's self, is not meant. At first the work is for the pleasure of it, *that, indeed, makes it play*; but what is produced by this work is *for the enjoyment* of others, of comrades, of parents, or for the good of the institution, perhaps to increase the collection of its beautiful works, or in order that some of the little productions, like mats, straw-braiding, paper and paste-board work, may be sold to support it. Childhood is never to earn for itself, in order that it may keep aloof from lust of gain, that frightful moral malady of our time! (Elements of work for moral improvement.)

The great mass of the children of the lowest class of people, to whom no family love, no domestic life, and especially no loving companionship is allotted — such a companionship as the Kindergarten offers, is the greatest blessing for their whole existence. They learn, in this little community, in which each takes his own place, and where all have their rights and fulfil their duties, *how to love*; how to devote themselves to something larger and higher than the individual; how to prepare themselves for law-abiding and duty-doing citizens, on however low a step of the social ladder they may

stand. Only when the sense of belonging together is awakened early, can national spirit develop itself in the younger generation, always ready to make sacrifices for the country.

It may always be seen, on occasions when people assemble in multitude,* that companionship exalts to inspiration. The joyfulness of self-sacrifice exalts to inspiration those who, as mere individuals, act selfishly and feel narrow-hearted. Companionship awakens the instinct of the ideal, and elevates each one to the feeling of fellowship.

Much is yet wanting before our childhood and youth shall be offered the full opportunity to practice these virtues of companionship; to learn to fulfil the duties of citizenship. But it needs a beginning in order to add a farther unfolding in the later stages of life. To expect to awaken love of country in youth, when childhood is passed in egotistical isolation, perhaps under the influence of parents who, animated by a vulgar avarice, have taught their children to look upon the over-reaching of a neighbor as an allowable thing, is an empty delusion! The proverb, "He sucked it in with his mother's milk," which indicates the ineffaceableness of first impressions, is here verified. Public spirit arises only out of early participation in the common weal. It is sadly wanting now to our childhood, in all classes of society, † but the little children of the poor, outside of the Kindergarten, have only the companionship of the streets, which is always more or less immoral.

What the tilt-yards are, or will become, for riper youth, as wrestling grounds, is necessary for early childhood; not only necessary as places of exercise for the strengthening of the limbs, but as an arena for the wrestling of the mind, that is for the application of the spiritual powers, and for work as a means of *culture*.

* This is true even in America, where all men are politically recognized as equal children of God.—*Translator*.

† This was written in Germany, in 1858.

Because Froebel's method combines bodily and intellectual labor, working and learning, in the *play* of the child, it yields the only mode of life fitted for this age; not merely for learning's sake, nor merely for work's sake, but for the free and glad exercise of all the powers and talents of the human being.

In after years, by gradual transitions, working and learning separate themselves from play, till they become independent, *each one for itself*; and then play will claim its special hours for recreation.

A real fusion of learning, working, and playing, is only possible, when the objects which serve the child in its play, are not *ready made*, but invite independent mental and bodily action upon them. Had mankind found every thing in the world ready made; had all objects for the gratification of material and spiritual wants, been already in existence, there would have been no question of the development and culture of the human race. The necessary care of the products of nature, the working up, transformation, and combination of them, first awakened, and then cultivated, the impulses of human activity.

So, ready made playthings hinder childish activity, and train to laziness and thoughtlessness; and hence are much more injurious than can be expressed. The impulse to activity then turns to destruction of the ready made things, and becomes at last a real spirit of destructiveness.

Also, merely mechanical work of the children, that which is done without exciting the imaginative faculties, is likewise injurious, because thereby the intellect becomes inactive.

Froebel's method aims to give nothing but the material of play — nothing ready made. The transforming of this material wherein play and work consist, is done *according to law*, in a free, inventive, productive manner. The mind of the adult which has come to consciousness of law through experience, here comes in to the aid of the unconscious and blindly-groping activity of the child, in order to save him from wasting himself in errors, and give right direction to the original strivings for culture.

[*To be continued.*]

MUSIC IN KINDERGARTENS.

WE have received a letter from Mr. Charles Richter, of St. Louis, who earnestly desires us to publish it, as answer to Mrs. Kraus-Boelte's last article on the "Songs of Froebel."

He says of her remark, "Let us not try to improve Froebel's Songs," "I am astonished to hear such words in the nineteenth century from such a distinguished and accomplished lady as Mrs. Kraus-Boelte. I think our motto must be, 'improve wherever you can.' Even birds' songs are *improved*, for they are taught by means of little organs; and if we had never made any improvement in our songs, we should sing like the Indians, which we call *yelling*. Froebel took temporary popular melodies, because he was not a composer; and because he expected some more competent person to take his hint. I speak as a practical singing teacher and musician."

To Mrs. Kraus-Boelte's remark that "Froebel's established Kindergarten songs are known now throughout the world," he replies, "Even if they were known all over the world, *children have to learn them*. But they will learn simple melodies, in which the notes mostly lie in the chord, or form a scale, much easier than some of those popular or operatic songs, or such as have not been composed by competent and practical persons. The trouble will fall on teachers who are not able to read notes, not on the children. I take, for instance, the 'Pendulum.' How hard it must be to keep time to those triplets; and how unlike is that movement to the moving of a pendulum!

"I do not compare my experience of Kindergartens to that of so experienced a teacher as Mrs. Kraus-Boelte, but I take the liberty to assure you that my 'Kindergarten Songs' have been played by the children at the Mary Institute, in St. Louis, under the direction of Miss Henrietta Noa, with great success; and *I am convinced* that they could be used by children two years old with the same success; for some of them are for very small children. I speak as a practical musician and teacher; and I believe if Mrs. Kraus-Boelte would examine my songs carefully, she would change her opinion."

At all events, the little book of Mr. Richter's Songs, is a great resource for the many primary schools that like to ameliorate their routine with Froebel's movement plays. It may be had at N. C. Peabody's Homœopathic Pharmacy, 56 Beach Street, Boston, and at J. L. Peters's, Broadway, N. Y.

REPORT UPON THE SUBJECT OF KINDERGARTENS.

[By Herr Heinrichs Axends, printed in the "Staats Zeitung" of New York.]

(Weekly issue of July 13.)

THIS is a masterly exposition of the claims of Froebel's Kindergarten, and should be translated into English and thrown broadcast over our country. We wish our little monthly had room for it, but it should be put into the *Weekly Tribune*, or some other paper of widest circulation. It contains the most appreciative and at the same time discriminating notice of Pestalozzi given any where, and it gives an account and analysis of Socrates and Plato's views of education, showing them to have been of the same spirit, and aiming at the same effect as those of Froebel, who, as it were, rediscovered them in the nineteenth century.

The writer copies a record made of fifty-two years of official superintendence of the schools of one small German city, which may teach conservatives that all that is old is not wise and good.

There were *recorded*:

911,527 floggings (800,000 for errors in latin.)

124,010 lashings of the rod (76,000 for missing in recitations from the Bible and Psalter.)

20,989 blows with the ruler or fist.

136,715 hand blows.

10,235 boxings of the ears.

7,905 pullings of the ears.

1,115,800 head crackings.

22,763 strokes for missing in catechism, grammar.

777 boys had knelt upon peas, 613 upon a triangular block, and 1,707 had been made to hold the rod over their heads.

In comparing this record with the views expressed (and undoubtedly for the time acted upon in Greece, twenty-three centuries before), we shall see that human progress is not a river shooting straight down the ages, but a very winding one, and often doubling back for years. The truth is eternally present, and bubbles up from the depth underlying and close at hand, and *now* is the 'day of salvation' always at hand, if men will but open their eyes and see, and do accordingly. "Ye will not come unto me that ye may have life," is forever the cry of the *Educating* Saviour of men, who can make for us also *a thousand years as one day!*

A STORY is told of an Eastern king, who, on a certain day was giving audience to several ambassadors from distant countries, when he saw a black man come in, leading a large and powerful lion by a slender chain. He approached the king, and told him he had brought him a present, which he hoped he would receive.

The king was very much pleased, and when he saw that a beast, commonly so savage and dangerous, was as gentle as a lamb, and did not offer to hurt any one, or even to escape, he inquired of the African how he had tamed him; and was told, that he had taken him when very small, always treated him with kindness, and fed him out of his own hand.

The king, it is said, was more thoughtful and wise than most people are, and also a better friend of the young. He turned to some of his officers who were sitting by, and said:

"That is the way to train up children. Begin their education while they are very small; treat them so they will love you, have them constantly under your care, and give to them yourself what you wish them to have."

How many men and women might have learned to govern their bad passions while they were children, if they had been treated in this manner! Careful education, as the African found, will change the character of a lion; and many other such animals have been made almost as tame as that which he led to the eastern king. Parents and older brothers and sisters should recollect, when they have the care of a passionate or vicious child, that if they pursue the right course, they may hope to correct his faults, and make him a happy and useful man.

Kindergarten Intelligence.

WE were obliged to omit the "Intelligence" from the September number, because of our absence at the National Convention at Detroit, Michigan, the first week in August, and at Shippensburg, Pa., the week after.

We regretted it the less, because it enabled us to give a larger portion of the Baroness Marenholtz's "Education by Labor, on Froebel's Principle." The new interest that is taken in industrial and art education, is creating a demand

for this volume, which, we think, a shrewd publisher should presently meet. But until then, we shall go on giving it piece meal, for nothing better has been said.

There was no time given, nor person asked to speak of Kindergarten, at the National Convention. But Mr. Ogden, of the normal school of Worthington, whose able wife keeps the training school at Columbus, which is advertised on our covers, spoke of its importance in his discourse before the normal department; and the editor of the MESSENGER joined in the few remarks on it that followed; and she also said a few words about it, after Mrs. C. A. Martin had read her very important paper on "What should be Taught in our Elementary Schools?" than which, nothing said at the Convention was of more practical value. By implication, unconsciously on her own part, she demonstrated the need of Kindergartens, whose preliminary discipline does so much to save time in the schools of instruction, by preparing children to enter them at seven years old, so ready and able to drink in knowledge that they learn to read and spell *perfectly* in a time so short, that it is incredible to those who have not witnessed it, and in a manner so pleasant that books, never having been to them distressing annoyances nor *counters*, become at once living *persons*, as it were, of the most attractive character. This is true, even when reading is taught in the common way; and eminently so, if taught according to the plan suggested in the chapter on Reading in my 'Kindergarten Guide,' which is published by Schermerhorn, of New York.

We are glad to see that Mrs. Martin's admirable paper is published in the Massachusetts Teacher, and also reprinted in a pamphlet. It ought to be in the hands of every school committee-man in the country; and of every primary teacher. Dr. Andrew Peabody, professor of Moral Philosophy at Cambridge University, was one of the audience, and after it was read, he expressed with great earnestness, his admiration and 'unity with it' (as the Quakers say). Nor should he be con-

tent, he said, with merely speaking of it there, but being himself on the School Committee of Cambridge, he should return home and work immediately for the radical reforms Mrs. Martin had shown to be so necessary, since so immense a majority of our school children terminate their school education at fourteen years of age.

The great point she made was, that a third of the school time should be devoted to biography, history, and standard works of literary art, as she showed could be done, if "the three R's" were taught rationally.

Froebel's disciples also show that these could always be taught, both rationally and quickly, if children came to school with the integral development of the Kindergarten: Moreover, it can be shown, that to make all handiwork artistic, as Kindergarten finds it natural to do, will make handicrafts and other practical work of common life, conspire with literature, to begin a really generous culture in the children who have to leave school at fourteen years of age.

We have, however, some exceptions to take to Mrs. Martin's paper, though mainly we admire and sympathize with it in its criticism on the common teaching, as well as in its general suggestions of improvement. We demur to what she says about *ciphering*, and her not discriminating the common abuse of Colburn's method, from what it was as it came from Colburn himself, to whom to this day, as little justice has been done by those who have endeavored to *improve* upon him as to Froebel, by many who take his name in vain, to spread their own notions. I, myself, came into the profession of teaching simultaneously with the publication of Colburn's "First Lessons," fifty years since; and had the privilege of his personal acquaintance. He had, to a certain extent, Froebel's idea that the teacher should make every child a discoverer, having in his mind *the thing signified* before the sign; and that when he came to the point of using signs, operations should precede abstract rules. This first edition was accompanied by a little book of *marks* to be counted

by the child, and underlie, in his sensuous memory, the names of the numbers and figures. He deprecated any action of mere *memory* in arithmetical exercise. He was as clear as Froebel on the point, that perfect perception based on lively impressions of the senses make memory inevitable. He would have entirely agreed with Mrs. Martin, that real poetry, which Milton defines as "simple, sensuous, and sublime," was the best thing for *memoriter* exercises; while arithmetic and geometry exercise the calculating powers. The arithmetic and geometry, concrete in the exercises with the blocks, planes, and sticks of the Froebel "occupations," would have exactly met his idea of the preliminary processes of mathematics.

And we have seen his arithmetic used, according to his idea, in the advanced class of one Kindergarten, where, after the children had learned to read in less than six weeks (by my method), they were quite delighted to read aloud to each other, and answer on the spot the *practical* questions of Colburn's arithmetic; all of which they did do, and afterwards began their ciphering with representing the operations with which they were familiar, by the signs of plus and minus, multiplication and division. After that, and for the manipulation of large sums, they could easily and profitably be introduced to the decimal notation, and the old fashioned addition, subtraction, multiplication, and division, long and short. We ourselves learnt to 'do these first,' to be 'understood afterwards,' as Mrs. Martin proposes; and we experienced the harm of it. But we used to say, when we came to teach Colburn's arithmetic, under the personal inspiration of Colburn himself, that no study had such marked *moral* effect as his "mental exercises," inducing taste for a certain *integrity and general probity*.

Colburn believed that his principle of discovery might be applied to all other branches; but as he left the field of education for another important work, which absorbed him during his all-too-short earthly career, he could only set

others upon the elaboration of his principle in the other directions; one of whom, after much personal effort to apply it to geometry, grammar, morals, &c., has at last accepted, at the hands of Froebel, its application in every direction. Colburn, Froebel, and Agassiz, coincided in one first principle of education. They all said, give to the child no arbitrary sign, neither vocal nor written, until he has the object, or the feeling, or the relation it stands for, in the mental experience. Awaken love and trust, by your genial dealings with the child, and then bring him forth "into the light of things," and let "Nature be his teacher." God provides that grand normal school for his children — as Bacon proved.*

At Shippensburg, principally through the influence of the Rev. Joseph Travelli, chaplain of the western penitentiary, Alleghany City, who is a most appreciative friend of Froebel's Kindergarten, the depths of whose moral and religious power his *heart* divines, a half hour was appropriated for the editor of the MESSENGER to make a statement of its principles and their general bearings, which will be printed in the State Journal of Education, published at Lancaster, in October. And both at Detroit and Shippensburg, there was opportunity given and improved, for much *tete-a-tete* conversation about Kindergarten, and the impression resulting was very encouraging. There is evidently a strong feeling widely prevalent that there is something very important in this system, and also a salutary fear of children's becoming the victims of an incompetent person, whose main attraction to it is that it is going to pay in money. Perhaps the poverty in which it has had to begin will be of use in driving the mere money-makers from it.

At Shippensburg, we were delighted, most of all, by a lecture on "The Importance of Literary Culture," given by the principle of the State Normal School, of Millersville, Pa., J. Willis Westlake, A. M. It was the very counterpart of Mrs. Martin's paper on "The Wants of our Elementary

* See "Advancement of Learning, *passim*."

Schools," which certainly never will be supplied until the education of normal schools includes literary culture. In examining candidates for kindergarten teachers, we have often been much disappointed in their graduates, in regard to their general culture. The normal schools oftener educate adequate professors of mathematics and other special branches of knowledge, than *artists of life*, social and religious, as well as intellectual. But this breadth of education is the great *desideratum* in those who are to serve at the fountain head of *integral* education — the Kindergarten.

We received from our visit to the two conventions, a satisfactory impression of the growing interest and understanding with respect to the reform of which the Kindergarten is the seed. We heard with surprise, that in the convention of the German-American teachers, which was held in Detroit, simultaneously with that of the National Association, Dr. Douai said, "nothing yet had been accomplished in Boston." He is not aware that Mrs. Kriege had given diplomas, since she began her training school in 1868, to thirty-three ladies, most of whom are at work; and that Miss Garland in the last two years had graduated twenty, all of whom are enthusiastically at work.

The *initiation* of Kindergarten everywhere costs money; but once proved to the public to be the blessing which its friends claim that it is, public school money and charity educational funds will be appropriated to train teachers and found Kindergartens.

The religious question, or rather the question of the Bible in schools, will not essay to divide the public money, in the case of public Kindergartens, since *no books at all* are used, and because there is no denominational difference possible to the religion of childhood, which must consist purely of love of man and trust in God. And for this reason, too, every church ought to give the rent of one of its rooms (it is common now to have church parlors as well as vestries), to induce some one to risk opening a Kindergarten for the child-

ren of the neighborhood, without respect to the *denomination* of teacher or taught. Some churches have already done this, in a high sense of the use they ought to be to the community in the midst of which they are.

In St. Louis, the Kindergarten is being introduced into the public system in the right way, precisely because the first Kindergarten, and the training class which is founded upon it, was begun not by an official, but by an amateur. A young lady, gifted by nature and fortune, the daughter of a United States Senator, paid \$300 to Miss Haines for the privilege of going into the Kindergarten, then kept by Miss Boelte, and receiving lessons from her on the theory and in the processes of Froebel. She was Miss Boelte's sole pupil in training for the year 1873-4. In the fall of 1873, with the sympathy of the superintendent, W. T. Harris, she improvised a Kindergarten at the Normal School of Carondelet, St. Louis, and spared no expense, as well as gave *herself*, body and soul, to the work. Of course she had success, and has made it only a question of time to have the Kindergarten as the preliminary step of the public education of St. Louis, if not of the whole state of Missouri. This year she will keep up her Kindergarten, and have a class to train for kindergarteners; for there can be no Kindergartens, any where, without these, however importunate may be the demand.

We are glad to record such a noble work as this. But whoever should see Miss Blow in communication with Mrs. Kraus-Boelte, would see that however generous and public-spirited a deed it was, to qualify herself as a kindergartener, it was no self-denial. Of the many gifted young women of fortune in America, who desire to cultivate themselves for an aim, I cannot but hope that some may imitate Miss Blow's example, and make themselves benefactors of their respective states. Great reforms must "make haste, slowly." The greatest obstacle to the true growth of Kindergartens is premature attempts of immature kindergarteners. Yet the training schools, being as yet all unendowed, cannot offer gratuitous

instruction; and young persons admirably gifted, without certain prospects of immediately remunerative work, are often prevented entering them by want of means. In some instances funds have been put in trust with the editor of the MESSENGER to enable such individuals to take the training. This is one way for friends of the cause to aid it. When the editor first conceived the idea of this *propaganda*, she had the prospect of a large fund for this purpose, and also to give the trained kindergarteners assistance to make experiments of Kindergartens in places where only a few persons are enlightened enough to give sufficiently generous pay, but where, if once fairly established, they would draw patronage from parents who will be more than willing to pay, as soon as they are sure of the value of the thing.

When an unexpected illness and death prevented us from realizing the promised funds, our hope was, that the training schools would be supported, at first, by just such persons as Miss Blow, who would pay for their own instruction so liberally, that the teachers of the training schools could afford to take those of smaller means for less pay, provided they had superior gifts.

We are now quite well off for training schools. Miss Blow and Mrs. Ogden in the West; Miss Garland in Boston; Mrs. Kriege in New York, who has just returned from a refreshing vacation of two years in Europe, and is engaged by Miss Haines, to take the training class, while her daughter keeps the Kindergarten, of the Gramercy Park School.

Finally, there is the training school of Mrs. Kraus-Boelte, who has the advantage of all the others in having been many years longer in the work, after three years of preliminary study with Mrs. Froebel. She has this year removed to No. 26 East 50th Street (D'Aert's Institute).

We subjoin a letter Mrs. Kraus-Boelte has recently received from her venerable friend and instructor, Madame Froebel, which is interesting for what it incidentally says of Kindergarten in Germany. [*Postponed for want of room.*—PR.]

VOL. II.

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No. 11.

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Kindergarten Messenger,

EDITED BY

ELIZABETH P. PEABODY.

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Subscribers for 1874 can have the numbers for 1873 at half price—fifty cents—as long as the edition holds out. These numbers contain important matter that will not be repeated.

TERMS OF ADVERTISEMENT.

25 cents a line for short advertisements.
15 cents a line for advertisements of 12 lines.
Yearly advertisements as by agreement.

ADVERTISEMENTS for the inside of the covers are solicited, especially from publishers, manufacturers of Kindergarten materials, and teachers of any branches of knowledge.

MRS. KRAUS-BOELTE

Will make her own arrangements for pupils in the Kindergarten, Training Class, &c., at 26 East 50th Street, New York.

MRS. THOMAS J. MAGUIRE

Will open a Kindergarten in St. Louis College, Nos. 228, 230 & 232 West 42d Street, New York, on September 23.

MISS GARLAND & MISS WESTON

Will open their Kindergarten and Advanced Class, on Thursday, October 1, 1874, at 98 Chestnut Street, Boston, where applications can be made after September 28, daily, between 1 and 3 o'clock.

The NORMAL CLASS will be opened November 1. A thorough English education, good general culture, and ability to sing, are requisite for admission.

Summer address, MISS MARY GARLAND, Bristol.

The Chauncy Hall Kindergarten and Preparatory Departments

Will open for both sexes, in September, in the new school-house on Boylston Street, near Dartmouth. The Kindergarten will be limited to fourteen pupils. In the Preparatory, part of every session will be devoted to French conversation. Both rooms will have the sun all day, and will be warmed in part by open fires.

For applications, catalogues, etc., see advertisements of the Upper Department in the daily papers.

CUSHINGS & LADD.

MISS MARIANNA GAY,

A graduate of Miss GARLAND's class of 1873-4, opened a Kindergarten at 5090 Germantown, Pa., September 21.

MRS. ALMA W. LONGFELLOW,

A Kindergartener trained in MRS. KRIEGER's class of 1870-71, has resumed the Kindergarten at 158 Remsen Street, Brooklyn, N. Y.

MRS. VAN KIRKE

Has opened her Kindergarten, 1333 Pine Street, Philadelphia, in charge of Miss HELEN E. HAWKINS, a graduate of the Boston Training School, class of 1873-4.

The MISSES PURLEY,

70 I Street, Washington, D. C., have engaged a graduate of the Boston Training School for 1873-4, to teach a Kindergarten in connection with their school.

MISS ELIZA O. WILLIAMS,

Graduate of Boston Training Class of 1873-4, has opened a Kindergarten at 190 Eutaw Street, Baltimore, Md.

Kindergarten Messenger.

VOL. II.—NOVEMBER, 1874.—No. 11.

IMPORTANT NOTICE TO SUBSCRIBERS.

THE time has come when I must decide whether or not to carry on the KINDERGARTEN MESSENGER another year.

I have, on my books, subscriptions enough to pay the expenses of publication (without counting in advertisements, or agency commissions, or such gratuitous distribution as most periodical publishers find it profitable to use). And if all my subscribers would remember to pay, I should have no question about going on, though it should continue to give me nothing for my editorial labor but the satisfaction of expressing myself on a subject which I consider of such vast moment to my country and the human race. But more than two hundred subscribers are delinquent, in this tenth month; and if they do not pay without farther delay, I shall not be able to arrange with my long-suffering printer for another year.

Though the rule printed on my covers is *advance pay*, I have not been able, in one month since April, to be *on time* with the promised cash payment. I will put, with my pen, an interrogation point at the end of this article, on the copies sent to those subscribers whose payment is not credited on my books. If, in any instance, I make a mistake, I trust my subscriber may tell me so, and forgive my inadvertence; for occasionally, though very rarely, the post office has failed.

At all events, I must ask all the subscribers now, whether they have paid or not, to let me know by December whether

they will subscribe for 1875, and pay me within the first three months of the year. Generous friends came to my rescue from bankruptcy, caused by a like delinquency, last year; but I cannot depend on that, as a rule.

If I go on, new subscribers for 1875 must pay \$1.00 for the year, and twelve cents to prepay the postage, which is now necessary within the United States. English subscribers pay their postage by paying five shillings English money.

Those who wish back numbers must add \$1.00 for 1874, and 50 cents for 1873, beginning in June. I have still some hundred sets complete from June, 1873.

IN 1874, I began to publish a translation of Froebel's *Menschen-Erziehung* from the French of the Baroness Crombrugge, but desisted, because I learned that the theological prepossessions of the translator had made a free rendering of some parts, which falsified the original; a thing for which she has subsequently expressed her own regret.

It was another reason for stopping, that, as this work was composed at the beginning of Froebel's career, and published as long ago as 1827, it relegated a good deal of what he subsequently made *kindergarten work* to the nursery of the mother. It was not till 1840 that he invented the *Kindergarten*, as a sort of bridge between the nursery and the school, in which the developing process, on the mother's cherishing method, should lead the first observations on nature, and bring the child forward to the point where it would be comparatively safe to "throw him on the rocks" of antagonism, as Mr. Emerson rather stoically suggests in one of his lectures, is necessary for the full education of "the ungrown giant"—of the American nationality.

Experience and observation had taught Froebel that mothers had not time to give that minute attention to the first development of the understanding; he saw that nature indicated the limit of her responsibility, by multiplying her cares,

so that one child should occupy her incessantly not more than during the first two or three years, which, if faithfully improved by her, would enable her to develop the foundations of religion and love of relatives, and put the child into communication with others by means of speech; so that mutual understanding shall grow together with self-consciousness and balance it.

To these foundations of religious and moral education, laid by the mother, the kindergartener is to add the foundations of a sound intellectual and artistic education. But this is a very delicate process; for here there are two ways to be chosen between, one of which past experience has shown to be as deleterious as it is common, it being to impose on the child the past opinions of his elders concerning nature, instead of presenting nature objectively, in an orderly manner, and giving him opportunity to get impressions for himself, and recognize laws fresh from God, whose speech nature is, and whose will are nature's laws.

Froebel lived twelve years after he had elaborated the Kindergarten; during which time, instead of writing books, he educated kindergarteners, and established Kindergartens. Like Socrates, and a greater than Socrates, he taught by living speech and *work*, instead of by written thought, and, like them, he was fortunate in disciples who could *write*. Among these, none is greater than the Baroness Bertha von Marenholtz-Bulow, whose work on the Relations of Education and Labor, Mrs. Horace Mann is translating; and from which we shall continue to publish a portion every month, until some publisher sees it to be for his interest to publish it in a volume.

This work is the resumé of a course of lectures which the Baroness gave to select audiences in Germany, Belgium, and France, in the years 1858-9, and which called out responsive sympathy from the best minds of the day, some of which is published in our numbers for July and August, 1873.

At the present moment, when the subject of industrial,

technical, and art education begins to engage the serious attention of Americans of practical ability and wisdom, this book, which shows the Kindergarten to be the only adequate foundation for a complete education of man, in religion, morals, science, and art — should be widely diffused.

EDUCATION BY LABOR.*

ACCORDING TO FROEBEL'S METHOD.

Translated from the Baroness von Marenholtz-Bulow, by M. M.

The materials used consist of wooden blocks, planes, and little sticks; strips of different colored papers; pasteboard; colored threads; slates and pencils; and sheets of paper. The transforming of the materials begins in imitation; then invention begins, by combining parts into a whole, according to one's own fancy. But to invent,—bring forth something new with these materials, a child must have a guiding thread. Every work of man consists of parts arranged for the purpose of the whole. This arrangement demands symmetry and harmony in the parts, and requires that they be fitted for each other. Whether it be the building of a house, the gluing together of a table or chair, the making of a garment, there are always parts to be fitted together, not arbitrarily or capriciously, but according to definite rules. Hence it is the principle of Froebel's method to give the child a fundamental rule, according to which he may unfailingly find new combinations.

What the child grasps most easily are *contrasts*. He seizes easily the difference of *size* when great and small things stand side by side; readily discriminates *colors*; sees *position*, as above and below, vertical and horizontal. Froebel's rule, "make the opposite to the thing given," a child of three years old applies with ease. For example, he places his figures upon a table which is ruled netwise with horizontal and per-

* Copyright secured according to law.

pendicular lines. The teacher marks for him the middle of the table by one of his little inch planes; the child places a plane four squares above this marked square, and the rule tells him to place another plane four squares below it. Above and below are to be connected with each other by the sides, that is, the left and right, therefore he places two other planes four squares off, one to the right, the other to the left of the middle one; or, if the figure to be made is a compact one, the opposites may be arranged to *touch* by their edges. In drawing, the vertical and horizontal lines are contrasts in position, and oblique lines form the connection.

It is quite impossible to indicate, except by ocular demonstration, how inexhaustible are the combinations of forms, through the application of this simple rule. What the alphabet is for word-making, by combining twenty-four letters indefinitely, or what the seven tones of the scale are for harmony, Froebel's law of "The connection of opposites" is for plastic formation.

Pestalozzi also strove for this A, B, C of power (*koennen*), but confessed it was yet to be discovered. Froebel's discovery gives a key to every artistic work, and therefore may be properly said to be the foundation of a training for work.

The arrangement of parts into a whole is *organizing*, which every creative work demands, whether it be material or intellectual. But this law — the connection of opposites — hitherto considered only in philosophy, is as truly the combination-law of nature as it is of the human mind.

All the processes of nature move in opposites, inspiration and expiration, contraction and expansion, ascending and descending — all are connections of opposites. In like manner the process of *thinking* is to compare things more or less opposite, and connect them by inferences (logic). Pestalozzi declared that the mechanism of things follows the same course as the mechanism of thought, and *vice versa*. The child operates in one or both, according to the law of his own individuality. What he applies (himself) he learns to under-

stand and comprehend, first by contemplation only, as impression; but by degrees he becomes *conscious* of what he does, and that is the main point. Also, for the working man of the present day, he must become conscious of the how and the why of his *doing*, not by reflection, but by immediate experience. This distinction must be made. At present, the reflections of the grown-up are given to children much too early. According to Froebel's principle, which pursues the empirical way, the first knowledge of the child will come out of his own experience, and he learns to make his generalizations himself, and to reflect upon things in his own way. Only when a strictly individual apprehension of a thing is gained, can the precepts given by others later be really appropriated, and become flesh and blood. A real conviction, which is proof of a stable frame of mind, has its roots in the first individual experience (of action).

This is the kernel of Froebel's method; that a way has been found to let the individual character of each one unfold itself in full freedom. Froebel says: "Let each one be a free growth out of himself; let him rise out of himself like the stalk from the plant, with ear, flower, and seeds, in the great might of life." When shall we cease to fetter, enslave, or, at least, *stamp* humanity, nations, and individuals? — not before Kindergartens shall be the universal possession of the people!

This is the point which has been least recognized hitherto. The given rule makes many a one think that Froebel's method is a treatment *by stencils*, as it were! But for the very reason that Froebel gives a universal law for the guide of his methods, an individual act of the child becomes possible; that is, a *creative* act. For instance, just as nature, according to the law of expansion and contraction that rules in the vegetable world, develops the different species of plants; so can a child produce ever new forms and combinations, by acting according to the law given to him; namely, 'the connection of opposites.' Every child will apply this law of combination,

in order to represent his individual formations in the freest manner. Without this process of law, he would stop short at mere imitation, or owe his formations only to chance. One can be convinced in a genuine Kindergarten, that every child produces, out of the same material, by the application of the same law, manifold things, each differing from the others. And does not every painter paint different pictures, with the same colors, according to the same law of mixing colors, and of constructing forms?

If it be acknowledged that there is no freedom without law, neither in the community, nor in the different workshops of handicraft and studios of art; the same thing must hold good, also, for *the doing* of the child, whose imagination sweeps round rudderless, *if it is not bound or fettered by rules which are principles.*

Through the indispensable concentration, which all productive labor requires, a certain stability and inward collectiveness arises, which not only rules the imagination, but reacts particularly to strengthen the moral powers. Out of this arises the inward satisfaction of true activity; and in this satisfaction, given to children by Froebel's method, is found the most striking proof that it corresponds to the nature of the child.

And just as the individual endowment of the child is manifested by plastic production, peculiarity of character comes out by the action of children in companionship. By their 'occupations' the talent of the future designer, painter, sculptor, architect, poet, musician, or mathematician, expresses itself. By social work and play in a child-world, which must be the type of the great world, with the friction of character consequent upon this intercourse, the opportunity is offered for peculiar traits of character to be brought out, and influenced by one another. One must not estimate too slightly, for the future formation of character, these things, as yet so small in themselves. To learn early how to express his mind in some characteristic form, how to maintain his individual claims and opinions against his equals, and how to take an active part

in fitting himself into the midst of a community which has equality of rights and duties, is unquestionably of great importance for the culture of individual character. Home and school cannot offer sufficient opportunity on this account, because in the home the young child cannot have equal rights with all the other inmates, mostly grown people, being in a more passive and subordinate position towards them, seldom taking the initiative; and because, in the school, a merely intellectual willing and doing takes place, which sets in action the intellectual much more than the moral powers. It is true that in the school recess there is free action; but then it is not regulated. In the Kindergarten, on the other hand, free action is connected with regulated action, by the distribution of the occupations following the rules of work, &c., as happens also in later life.

In Kindergarten, the child is not made tame, which is what the education of the majority of children amounts to at present; the natural energy is not repressed, but led towards its normal aim and destiny. Our childhood and youth sicken, unquestionably, by the early preponderance of the intellectual powers; and through the want of opportunity for creative activity, which begets *will* and energy. Who has not felt that our children lead a quite artificial life, contrary to their nature, by which both bodily and moral health is undermined? There is too early and too much learning, that is, too much for their digestive power, an undue preponderance of receptivity, deficient productivity, and a want of opportunity to act,—all of which cuts off the possibility of the full, fresh, natural existence which is meet for childhood and youth.

“There should be a change,” says the majority of observers; but as yet we have not known how to make it. The amount of knowledge which must be acquired for the required culture and vocation, at some time, can neither be abridged nor dispensed with. To go back to the beginning of the accumulated material of human knowledge, in order to simplify it, it has

been found necessary to seek for the elements of individual departments, in order to separate all that is superfluous. And Froebel, in order to find the points of connection, with which the activity of children must begin, went back to the very origin, the first beginnings of our culture.

The child gains knowledge of things, first by his activity, through what it can seize with his hands. Things must be graspable by him, to give him points of connection for his conceptions. If, for example, a child should only look at the things around him, it would be impossible for him to be convinced of their material, their weight, whether they were hard or soft. This perpetual handling of things, this analyzing and combining again of the parts; which Froebel's method demands, is the child's first *work*, and involves intellectual as well as bodily activity; and, because this knowledge of things, by means of the activity of his limbs and senses, is founded in the being of the child, as it was in the being of humanity, it affords lasting enjoyment. By this first enjoyment of *doing*, the only right beginning is gained, for the conquest of natural indolence, for lifting the weight of yet unspiritualized matter.

In the human soul, all opposites are found united. If this or that impulse is not used and cultivated for good, *conformably to its destiny*, it serves for evil, which is deviation from the destiny assigned by God and nature. If the instinct of activity is not awakened, gratified, the instinct of indolence takes its place, that heaviest barrier to all development!

The earliest work of the child begins, as in the development of the human race itself, with cultivating the instruments of work, training the limbs and senses. Little objects of his own invention, by their symmetry of form, harmony of color, agreement of parts in a whole, awaken his first pleasure in conforming to laws, and thus lure forth from the infant soul the first beams of the beautiful; so that, as in the history of the human race, the elements of art become the awakeners of the mind.

The thought that lies at the foundation of Froebel's method of allowing the child, in each of the occupations, to separate the parts, and put them together again as a whole, is that real things may become *symbols*, by means of which he shall perceive reality.

Already Rousseau had demanded that the first book for the child's mind should be his surroundings. If this is to be so, then must these surroundings correspond to the needs of the mind, and therefore be put in order. He did it, by giving to the child forms, out of which he is to create, by uniting and transforming them *himself*. The results of his composing become symbols of truth. Contemplation and individual production are thus united; the artistic leads to knowing. Schiller, speaking of the development of the human race, says, "What we have felt here as beauty, will one day, and somewhere, meet us as *truth*."

With the blind activity of instinct, as yet *unconscious*, human culture began, and rose gradually from the crudest to the highest point. Images and symbols of the beautiful, the good, and the true, are needed by children; just as the Greeks and Romans, in order to perceive the ideas symbolized by the powers of nature, needed the mythology for their imagination. While the child is creating forms, he perceives their organism; and so can, at a later stage, seize the fundamental thoughts which produced them. He learns, in short, to perceive the Creator in his creation.

For easy review of the historical epochs, children in the schools are given images, which represent the chief personages and events. But images alone do not deeply interest early childhood. Little children easily forget what they see, and more easily still what is said to them; but they never forget *what they have made* (as also Rousseau incidentally remarked). Mankind was obliged to go through a long school of labor, before it arrived at the present degree of the development of industry and art. Men were obliged to labor in the sweat of their brows; subduing the rude masses by slave-work on

the pyramids of Egypt, where the building master and architect were the same man, even to the highest art in the temples of Greece, in which the majority of the workmen were artists. The development of the human race has had its course, according to law and the rules of logic, however much it has been interrupted by a thousand deviations. And, by law and successive steps, the individual child is developed. The human educator can do nothing better than to search out the plan of education, according to which the spirit of the universe guides the development of humanity.

Froebel has taken the development of nature and humanity for his instructor. His starting point is, MAN, THE IMAGE OF GOD, IS, AS SUCH, A CREATIVE BEING; CONSEQUENTLY THE FIRST PRINCIPLE OF EDUCATION IS TO MAKE HIM CAPABLE OF CREATIVENESS, ABLE TO CREATE.

In the history of man, work has been the first means of knowledge; at present science has become the means for work.

And so for children, first work, and then knowledge, is the order of development. Work is the teacher that forms the mind; science gives the theory of labor. In this manner, the *curse* of work is changed into a *blessing*. Voluntary labor, developing *love* of labor, gives the laborer his *freedom*, and is the foundation of his human dignity.

At a time when the conditions of labor in the civilized world have become new, when the conscious mind must govern in every workman, when the spiritual emancipation of a still immature stratum of society, partly deprived of its rights, is declared, *ought* it not to belong to the Creator's government of the world, that the discovery should be made that *the child* can become a consciously-acting workman, while he still *plays*? Every discovery in the history of civilization occurs when mankind needs it. But many a discovery remains unrecognized, after its application has become a pressing necessity, to the injury of the general development. May not this be the case with the method of Froebel?

Side by side with the brilliant culture of our day, its magnificent, dazzlingly rapid progress of development in the department of industry, who does not see the deep shadow which is daily becoming deeper? What kind of society must necessarily grow out of the youthful generation, if the greed of gold, the spirit of gain, and the low pursuit of pleasure, which threaten every day, more and more, to destroy all higher aims of life, shall grow up with it, and spread faster and farther?

When the mass of upstarts that will rise out of the uncultivated, through mere industrial success, is doubled, and shall at last become a hundred-fold; and the largest part of the laborers in the spiritual domain shall sink to the ranks of the proletariat, because the worth of their performances is not acknowledged, while those who have material interests and pleasures, reach the highest estimation; who can picture to himself the unheard of demoralization that such a society would present?

There is but one rein that will hold in check the lower propensities of the spiritually undeveloped and rude — it is labor, the bodily burden and exertion. Labor, “in the sweat of the brow” is the redeemer. Not any thing so demoralizing could have crept into the prisons, as the *do-nothing* of criminals! Either heavy, hard labor must be the accompaniment of poverty, or civilizing culture must preserve the masses of the people from excess and demoralization. And since no power can prevent thousands of the uncultivated masses enriching themselves in this age of machinery, and so withdrawing from hard work, we have no choice but to take measures for their culture, and free the coming centuries from the old guilt of the cultivated towards the uncultivated!

Manifold and various as the conditions may be, whose fulfilment is required, in order to conquer poverty, ignorance, and want of morality, so far as is possible, the first condition will always be correct, sound education, by which the human soul shall be directed, from the very beginning of life, to what is noble and lofty. Much as our higher schools, and the instruc-

tion of the different people's unions contribute to the acquisition of useful knowledge, a neglected childhood is never got over; and therefore, to the souls that creep in the dust, are never opened the higher regions of spiritual life.

Let people's Kindergartens, on Froebel's methods, be made the common possession, and we shall have laid a firm foundation, on which shall be built a true education of the people; and then we can fight against coarseness and restlessness, and cherish, on the ground of general material welfare, the love of the beautiful; and the eye be directed to the heights of intellectual and moral greatness. Pupils cannot enjoy the improved public schools, if they do not enter the primary schools better prepared than now. Here the first step needs to be a *new beginning*, which shall give new conditions to the school, and lead to new results. The discovery of a beginning, in conformity to nature, Froebel arrived at, when he found a new truth in reference to the perceptive power, and the treatment of the human being.

May his discoveries, which are to serve for the improvement of the MAN, not be esteemed less than those which serve for the improvement of material well-being; and may they find their application in working out the development of the growing race, with all its rich consequences, as long as time lasts.

FAIRER grows the earth each morning
To the eyes that watch aright,
Every vision is a dawning
Of some marvel come to light,
Of some unsuspected glory
Waiting in the old and plain;
Traveller ne'er told the story
Of such wonders as remain.

W. C. G.

Jean Paul says of music:—"Away—away,—thou speakest to me of things which in all my endless life I have found not—and shall not find!"

Kindergarten Intelligence.

[The following letter from the widow of Froebel to Mrs. Kraus-Boelte, was crowded out of the October number by press of matter.]

MEININGEN, AUGUST 1, 1874.

MY DEAR MARIE:

It is a long time since I heard from you, though I have written twice, and I feel I can hardly wait longer. * * * I found no rest in Hamburg, after I had relinquished my Kindergarten to the Froebel-verein; and have been to visit my relatives at Lüneberg and Ostarde. At Pentecost I attended the convention of the *Allgemeine Erziehungsverein*, held at Brunswick. Mr. Kraus, I presume, has already been informed concerning the proceedings there, through his correspondence with Miss Louise Vorhauer; and I need but mention that she showed, at the convention, how much can be done in teaching music to children, if, with true understanding, a certain aim is followed. But we have not to direct the mind of children to music alone, but to develop the entire human being in harmony. I have been very much interested in your having carried out this method of musical education in your Kindergarten and the intermediate class during this last year. I trust implicitly in *your* doings, and know you cannot but be successful in your work, especially as you have your husband as a co-worker.

I have led a wanderer's life during the summer months; and have passed hours of consecration at the grave of my husband. With Hantzmann's Life of Froebel in my hands, I sat about in many places sacred by remembrances, full of gratitude to him to whose doctrines I had listened in those places, and for his faithfulness and devotion. The places were unchanged, but the living voice I then heard was wanting. The sun was setting beautifully one evening, and I felt such a longing to pass away that very moment! But the people had ever a grateful word; and remembered with

delight the beautiful time at Marienthal. *Now*, they were wishing to have a Kindergarten; *now* they knew how much had been formerly given to them, that which can be given only once, and by unselfish love!

Beautiful roses and lilies were blooming on Froebel's grave. It is a lovely place. When human life has become as pure and clear as these flowers, then education will have made a step forwards. Some roses and lilies from Froebel's grave I send you for a love token. May they arrive safely, and tell you that there I remembered you with tender love.

Here in Meiningen are two Kindergartens; in time, one of them can become a good one.

It is a matter of course that I visited the Kindergartens every where that I went; but I am sorry to say that they have seldom satisfied me. Many things must be changed, if they are to fulfil their mission.

I am staying with my nephew, who does every thing for my comfort; and I am getting quite fresh, in beautiful nature.

Next week I go to Eisenach, and from thence I return to Hamburg. I long very much to be active again for the Kindergarten, and think to be able to further the cause in Hamburg, where I have worked for so many years. How are *you* proceeding in your beautiful work? I seriously think of accepting your invitation, if I can *help* you; for as long as I have strength, my life belongs to the Kindergarten cause.

With sincerest regards to your husband, with whose active help and interest in our blessed cause I am deeply impressed,

I am ever, with affectionate love,

Your old friend,

LOUISE FROEBEL.

N. B. The *Musick Bildungs-Schule*, spoken of in Frau Froebel's letter, was founded by Mrs. Caroline Weseneder, at Brunswick, in 1862; with which she connected a *musick-alische Kindergarten*.

Since her death, the musical institute has been and is conducted by her gifted pupil, Miss Louise Vorhauer, who has sent to Mr. Kraus, from time to time, brief accounts of her work in the Musical Kindergarten and intermediate class.

At his request she sent him the following instruments, which Mr. and Mrs. Kraus used, as far as practicable, in their Kindergarten and intermediate class, at 7 Gramercy Park; namely, a bell tree, a triangle, cymbals, a tambourine, castagnettes, a drum, a trumpet, a cuckoo, a quail, a rural horn, a cow-bell-ringing mill, a nightingale, a cock, etc. As to the expedients to be used in the movement plays, representing all the different trades and occupations, Mr. Kraus thought it unnecessary to order them from Brunswick, as they can be procured anywhere.

M. K. B.

Froebel used very few helps of this kind. He thought it best to have only such things as the children themselves could manufacture. See the last page of the Baroness Marenholtz's remarks in the October MESSENGER.—*Editor.*

FROM ENGLAND we have interesting news. The training school of Manchester is just completing its first term of two years, and is about to graduate some well-educated kindergarteners. But Miss Snell writes that she has just seen a circular letter of Professor Wiebe to school directors and teachers, in which he proposes to go round and give a three months' course of lectures on the system; and to establish kindergarten classes in schools! This she laments, as it must needs spread a superficial kindergartening, which will disgrace the principle. She says the friends of the real reform had hoped that their training school at Manchester would have spread the true views of the subject. It is only necessary to have the whole truth known in practical England, to have the real thing triumphantly prevail, because, all the more remarkably, since it comes from subjective, fanciful Germany,

it appeals to the love of objectivity, and the practical English genius, with its productive occupations and callisthenic plays.

It is not, however, entirely fortunate, that the Kindergarten is beginning in England in the laboring classes. Miss Snell says: "Froebel is little understood in England; and the principle of the Kindergarten is frequently sacrificed to material interests of the schools with which it is connected. Reading and writing are taught before the proper time, in order to meet the impatience and prejudices of the parents (who do not understand that thus the object and value of reading, *for the mind*, is sacrificed). By this abuse, a great harm is done, and the free, harmonious development of the children prevented. Every compromise of this kind is a great wrong towards the founder of the Kindergarten; and cannot be too strongly censured. I shall be very thankful if you will send me your lecture on the 'Education of the Kindergarten.' I send you twenty new subscribers for your MESSENGER. It is just what we require here, for our reformatory work in education. We have no apostles, as yet, with the gift of speech, who devote their lives in advocating this glorious cause."

This was written before Mr. Payne gave the lecture to the College of Preceptors, upon "Froebel and the Kindergarten," from which we made an extract in our MESSENGER for July. When so eminent an educator has taken up the cause, it is to be hoped that a general attention may be awakened. There is one private Kindergarten, which has been taught two years, in the aristocratic precinct of St. George's Square, Pimlico. This probably is not *starved* out of its fair proportions, as the English Kindergartens have hitherto been, by want of pecuniary means to provide all desirable conditions, above all, a *kindergartener* combining fine mental and moral gifts with adequate *general* culture.

One really good kindergartener, in a refined and appreciative circle of families, will do more than volumes of written argument, to make ladies take up this art of developing infancy for their profession, as many of them do the arts of

music, painting, and modelling in clay. The material is even more etherial than that of music, being living spirit, to work on which, instead of exhausting, will renew it! *

We have just received a circular of the School Board of London, which confirms us in our feeling that it is something of a misfortune to the cause of Kindergarten, that it should begin in the schools that are — not like the public schools of this country, intended for all classes, and so securing the liberal support of the better classes, who also send to them, but really *pauper schools*, as it were. We copy the document. It is dated,

“NEW BEDFORD STREET, E. C., 24 Jan., 1874.

“Dear Sir:—You are of course aware that instruction in kindergarten exercises forms an essential part of the instruction in infant schools. The Board attribute great importance to thorough and systematic teaching on this system, and they have accordingly appointed Miss Bishop a special instructor for their schools.

* It may sound paradoxical to speak of *spirit* as *material* for the artist, but a vice of the English language has made *material* synonymous both with objective and substantial; and the vice of the language was consequent upon the lapse in spiritual philosophy, when Locke denied the transcendental objective, under the name of innate ideas, thus making all our consciousness, except the impressions on the sensorium, the product of reflection, and therefore transient and finite, as the French atheists found out. But Locke was a careless analyzer, and not a materialist of the Condillac School, as he has left us proof in his “Reasonableness of Christianity,” which does better justice to the *man* Locke, than the “Essay on the Human Understanding.” Locke would have learnt, had he studied his metaphysics in the living pages of the Kindergarten, that children first practically realize, and then *name* eternal laws, and by implication, at least, the Eternal Lawgiver, as they find symmetries growing under their hands in their fanciful occupations. They know that they never find any satisfaction in what they do without a plan or principle of combination. As they see uniform square pieces of paper transformed by themselves into a hundred beautiful forms, they realize that besides the factors of paper and hands, there is another factor, whom they summon to their aid, from which flows infinite variety of beauty. A child developed in a Kindergarten, according to Froebel’s genial method, will hardly be a materialist. Matter, named from the German *matt*, *dead*, expresses that spirit has been, but gone, leaving this witness of substantial life. Is it not rather *arbitrary* in Mr. Tyndall, to declare matter to be alive? and even creative? What if we should accept the Hegelian definition, which is also that of St. John, who declares it to be *the word* of the Lord, who addresses his intelligent creature from the beginning, first by making the worlds, and then at last becoming man, whose life is in intercommunion?

"As Miss Bishop can only find time to instruct the children of one single school thoroughly, it has been resolved that the school to be taken in hand, in the first instance, should be the Wilmot School, Bethnal Green (permanent school).

"But it has been also arranged that Miss Bishop should take five classes a week, in different parts of London, for the benefit of female pupil teachers and mistresses both of infants' and girls' schools. Mistresses would have the opportunity of attending, and of watching the course of instruction.

"The five centres will be at York Road, King's Cross, Tuesdays, from 6 to 7 P. M.; Wilmot Street, Bethnal Green, Wednesdays, at the same hour; Wistinley Road, Clapham Junction, Fridays, 6 to 7 P. M.; on Saturdays, at Clifton Road, New Cross, from 2 to 3 P. M.; at Harper Street, New Road, from 4 to 5. A copy of this circular is sent to all pupil teachers and mistresses, who will communicate with Miss Bishop; and I am directed to ask them to inform her, within the next three days, which one of the five centres they propose to attend." * * * * * G. H. CROAD, *Clerk of the Board.*"

We wish our American School Boards, with their ampler means, did, like this London Board, "Attribute great importance to thorough and systematic teaching on this system." But it is very obvious that the London Board have an entirely *inadequate* idea of a Kindergarten according to Froebel, if they imagine that anything like a training to teach in them, can be given in lessons *once a week* to pupil teachers and mistresses who are engaged all the first part of the day in teaching what of course is not the Froebel occupations, &c., since to *begin* on these requires to have been trained beforehand, not merely in the knack of the fingers, but in such knowledge of the laws of mind and principles of moral power, as Miss Bishop, if she were an archangel in intellect, could not impart to *five classes!* even if she were not exhausted by teaching her own Kindergarten in the mornings. We wish we could have a letter from Miss Bishop, telling us a

little about what she attempts to do, and what this kindergartening in the London Board Schools amounts to. We think that if anything is to be done deserving the name, there should be established in London a training school, as well appointed as that of Manchester (why not at the South Kensington Museum, or at the Crystal Palace?), and an experienced kindergartener be made its head teacher, keeping a well appointed Kindergarten, and requiring normal pupils already well educated otherwise, to give all their time to the study, for at least a year, not confining themselves to the Froebel occupations and plays—though they should have the former at their fingers' ends, and be able to sing, and themselves play in the games,—but going through a course of real study of such books as Alison on "Taste," Lord Bacon's "Advancement of Learning," the late Professor Maurice's "Social Morality," Taylor's "Home Education," and, of course, if they can read German, the Baroness Marenholtz-Bulow's "Education by Labor," and Froebel's "*Menschen Erziehung*." We wish the Kindergarten Association of Manchester would induce some English publisher to reprint the translation of Madame Marenholtz's book, that we are printing in our KINDERGARTEN MESSENGER, chapter by chapter. Mr. Payne's lecture on "Froebel and the Kindergarten," is also a good thing to be studied in a training school; and we recommend to Miss Bishop to make it one text book in her classes. If the Circular of information, published by our Commissioner of National Education, for July, 1872, could be reprinted in England, it could be used as another text book in her classes, for which such a *curriculum* as is proposed above for the training school, would be impossible, the "pupil teachers and mistresses" being probably quite unprepared for such studies. The circular contains a translation of a pamphlet which the Baroness wrote in French, and published in Florence in 1872, after having passed a winter there, lecturing to a class of teachers for the Kindergartens in Italy, which had been founded by the Minister of

Instruction, in the faith that they would create the teachers; but he found it needed already accomplished teachers to create Kindergartens. This pamphlet was an abridgement of the lectures given during a whole winter; and of which she wanted the pupils to have a reminder; for it suggests the whole scope of the teaching. This pamphlet and Mr. Payne's lecture together would not make as much as a hundred octavo pages, and should be in the hands of every one attempting to keep a Kindergarten.

Mr. Payne's lecture has been reprinted in America, by Steiger, of New York, and is sold for fifteen cents; a price so low, that it enables any friends of the cause to buy them for distribution.

If we are able to go on with our MESSENGER, we hope to present in it, continually, themes for discussion in the training classes, and for the meditations of kindergarteners.

Froebel's philosophy is nothing less than a method of inquiry into the nature of man, and his relations to God and the universe; not his passive relations merely, but his creative powers, or spirituality.

We are sorry not to have any data for a report of what has been done in Liverpool this last year. But we hope our friends there will give us some information for our next number.

In our next number we shall also give the status of the American Kindergarten; and we wish that all the kindergarteners who are at work, would write us a letter, and give us the facts respecting their own work, with the statistics, as well as their ideas. Especially we hope that Mrs. Kraus-Boelte will give us her long-promised experience in the Kindergarten. We wish she would write us a confidential letter, and mark all the parts of it she is willing that we should print.

Our covers will show that Mrs. Ogden has removed her training school from Columbus to Chicago. She would not have done so had the prospect been good for a full Kinder-

garten in Columbus. But as soon as she had engaged to go to Chicago, where both Kindergarten and Training school are in demand, the parents of the children in Columbus, who had sent to her Kindergarten, waked up to see the brightness of the blessing that was taking wing; and were desirous to pay a *bonus* to retain her! We have known something like this to happen before. A kindergartener was starved out in some place; but as soon as she was established elsewhere, the people began to realize their loss, and were eager to pay another who would come, more than was asked by the superior one whom their want of consideration had discouraged!

We are glad Mrs. Ogden has gone to Chicago, where are several *so-called* Kindergartens, that disgrace the name, though they may be tolerably good judged by the standard of the old infant schools. There is one whose teacher pretends to be a graduate of Miss Garland's school, but who was refused a diploma by her, on account of her utter incompetence, intellectual and moral.

Miss Marwedel has reopened her school in Washington, at 800 Eighteenth Street, the house where she kept it last year, in K Street, being demolished, and no house in the vicinity being available 'for love or money.'

Her removal causes a loss of many of the little ones, whose parents do not find it convenient to send them so far from home. The new neighborhood probably will fill up the gap in the number, which was more than seventy in the spring quarter. But Miss Marwedel grieves for the interruption of relations that had become an *affair of the heart* between herself and the children. She still retains Miss Pollock, as adult playfellow in the Kindergarten, and teacher of the manipulations; herself supervising and inspiring ideas both in the young teacher and the children.

She writes us that she has associated with herself a German lady, eminent in the Froebel lore and art, who, she says, "studied in the two seminaries in Berlin," and "complains of

the incompleteness of both;" saying, "that the instruction given by different persons, in theory and practice, were contradictory. While the Baronin Marenholtz^e gives the full and true theoretical instruction, the practical part is not understood, nor in harmony with it." Miss Marwedel adds that "Miss Lochner is very learned, and at home in all science; for which, and in which, she admires Froebel as a reformer. She has gone deeper into his philosophical views than any one I have met, and has her equal only in Baronin Marenholtz herself. She has already trained cultivated ladies at Berlin; and she came to this country on purpose to start a normal kindergarten class among the Germans here. If any one takes the kindergarten system in its broad, general, reforming view, it is done by Miss Theresa Lochner."

With Miss Lochner's assistance, therefore, Miss Marwedel feels that she can offer the highest advantages of training to any ladies who will give the winter to the acquisition of Froebel's art.

We trust southern ladies will avail themselves of this opportunity, for the advantage to the South, where it is to be hoped that the incipient systems of state education may be founded on the developing principle which prevails exclusively in the Kindergarten; in which children should be kept till they are seven years old, and get a sound and healthy physical, moral, and industrial start in life, before beginning to learn reading, writing, and cyphering. This profession is exactly the one for ladies of refinement, who are thrown upon themselves, as so many southern ladies now are, to make a living for themselves and their children. A training school, within easy reach of such, has for many years been felt to be a *desideratum*. There is now one lady in Washington from Kentucky, teaching the kindergarten class in the school of the Misses Purley, 70 I Street, who had the enterprise to go to Boston last year for training, and graduated from Miss Garland's class of 1873-4, in May. But in general, it cannot be expected that southern ladies will go so far north for education, if it were only on account of the expense.

That the demand for Kindergarten is becoming great in the South, the editor of the MESSENGER knows, from the letters she continually receives; but as yet it is rather an indefinite demand. Ladies keeping boarding schools frequently make applications for assistants, and still more frequently for books, by aid of which they expect to meet this demand. Even in the city of Washington, where there are now three real Kindergartens (Mrs. Pollock is about to begin one in Droit Park), there are many schools that profess to have a kindergarten class, by which apparently nothing more is meant than that they have a class under seven years of age, who perhaps do not attempt to learn to read and write. But a Kindergarten is not merely the negative of a school! I have before me the prospectus of one Washington school, in which it is stated that its first grade is a kindergarten class; and in going on to give the *curriculum*, assigns to that department, *reading, writing*, and other things belonging to common primary schools; thus betraying utter ignorance of Froebel's institution, as a preparatory development of the faculties, by which any intelligent learning of reading can take place later. The name is used merely to attract pupils, and reckless of any distinctive meaning. Such recklessness hinders those who are given to us, all prepared for the kingdom of heaven — on earth — from entering into the way, the truth, and the life, which is the law of the kingdom. Until it is superseded by more conscientiousness in the use of words, there will be nothing but repetitions of the fall of man, from original innocence into the devious, serpentine ways that lead *away* from the tree of life into the paths of *false* knowledge, because premature and indigestible. We must teach them to trust, to love, to hope in God, before they begin to *know* the world into which they have come. "Suffer little children to come unto me, and forbid them not," is still the unheeded cry of the Redeemer. One would think we had had sufficient experience of the futility of the old methods! Who is there that does not feel that he himself was marred in his education; that the clue of order was not put into his hands early enough; that his vitality was half quenched by unnecessary and conventional restraints; that generous trust and hope were depressed instead of quickened?

With training schools kept by real disciples of Froebel at Washington, St. Louis, Chicago, Boston, and New York, "Heaven's first law" shall prevail. A good beginning has been made, and we rest in hope of the lost Paradise regained.

MISS PEABODY

Is open to application for a class in History and its moral significance, either in Cambridge or Boston, during the coming winter.

MISS EMMA MARWEDEL,

800 Eighteenth Street, Washington, D. C., re-opened her school of Industrial Arts, founded on the Kindergarten. September 21, with the same successful Kindergartnerin, Miss SUSIE POLLOCK, as assistant; and having had the good fortune to associate with herself FRAULEIN THERESE LOCHNER, a philosophically developed and practically experienced Kindergartnerin from Berlin, is able to offer to American and German ladies of a fair education in other respects, the best Kindergarten training.

MRS. NOA,

At 850 Parker Street, Boston Highlands, is open for engagements to paint portraits in pastille. Two portraits and two fancy pieces were exhibited at the Mechanics' Fair in Faneuil Hall. Her portrait of Miss Peabody may be seen at the Women's Club parlors, 3 Tremont Place.

Mrs. Noa's pictures at the Exhibition of the Royal Academy in London, were always spoken of by the art critics with great praise.

EDWARD A. SPRING

Will be in Boston for three months from November 1, to give lessons in Elementary Modelling. TERMS:—for Teachers, \$3 a lesson; for others, \$5 a lesson. Address, Boston Post Office.

ROWLAND G. HAZARD'S PHILOSOPHICAL WORKS.

ESSAY ON LANGUAGE. 2d edition. With other papers, one being on the Philosophical Genius of Rev. W. E. Channing, D. D. Published in Boston, 1857, by Phillips, Sampson, & Co.

FREEDOM OF MIND IN WILLING; or, Every Being who Wills a Creative First Cause. New York: Appleton & Co. 1864.

TWO LETTERS ON CAUSATION, addressed to John Stuart Mill. With an Appendix on the Existence of Matter and our Notions of Infinite Space. Boston: Lee & Shepard. 1869.


In 1868 Scribner published two works on practical subjects: "Our Resources," and "Finance and the Hours of Labor."

ENGLISH SUBSCRIBERS

Can pay by sending post-office money orders directed to Miss SNELL, 17 Strawberry Bank, Strawberry Road, Pendleton, in Manchester, England.

She will also take names of new subscribers. *Price, Five Shillings.*

TO SUBSCRIBERS.

 If any have missed numbers hitherto, please make it known; and will all who have not paid for 1874, PAY NOW, with twelve cents for postage.

MRS. JOHN OGDEN, late of COLUMBUS, OHIO, having had superior advantages offered her has removed to CHICAGO, and taken charge of the University Square Kindergarten, 571 Cottage Grove Avenue, and there, the first Tuesday in November, she will re-open her **TRAINING SCHOOL FOR KINDERGARTEN TEACHERS**. Candidates will be examined the previous week. They must have a good English education, liberal general culture, and some ability to sing.

Boarding, with room, can be had in the building occupied by the Kindergarten. It is large, commodious, well lighted, and heated. No pains is spared to make the Boarding Hall home-like and attractive. Training requires six months' study, with simultaneous observation and practice in a Kindergarten.

R. C.

Washington

Constitutional Library

Dr. H. H. H. H.

The present number of the

Kindergarten Messenger

must be the last issue, unless the subscription list be doubled for 1875.

I find I have but 500 subscribers reliable for payment, which does not pay my printer. But so many of these protest against my giving up, that I am encouraged to say that I WILL RESUME as soon as my subscription list shall have grown to a thousand names.

ELIZABETH F. PEABODY.

See N. B. on page 24.

MISS PEABODY

Is open to application for a class in History and its moral significance, either in Cambridge or Boston, during the coming winter.

MRS. THOMAS J. MAGUIRE

Will open a Kindergarten in St. Louis College, Nos. 228, 230 & 232 West 42d Street, New York, on September 23.

MISS GARLAND & MISS WESTON

Will open their Kindergarten and Advanced Class, on Thursday, October 1, 1874, at 98 Chestnut Street, Boston, where applications can be made after September 28, daily, between 1 and 3 o'clock.

The NORMAL CLASS will be opened November 1. A thorough English education, good general culture, and ability to sing, are requisite for admission.

Summer address, MISS MARY GARLAND, Bristol.

The Chauncy Hall Kindergarten and Preparatory Departments

Will open for both sexes, in September, in the new school-house on Boylston Street, near Dartmouth. The Kindergarten will be limited to fourteen pupils. In the Preparatory, part of every session will be devoted to French conversation. Both rooms will have the sun all day, and will be warmed in part by open fires.

For applications, catalogues, etc., see advertisements of the Upper Department in the daily papers.

CUSHINGS & LADD.

MISS MARIANNA GAY,

A graduate of Miss GARLAND's class of 1873-4, opened a Kindergarten at 5090 Germantown, Pa., September 21.

MRS. ALMA W. LONGFELLOW,

A Kindergartener trained in Mrs. KRIEGER's class of 1870-71, has resumed the Kindergarten at 158 Remsen Street, Brooklyn, N. Y.

MRS. VAN KIRKE

Has opened her Kindergarten, 1333 Pine Street, Philadelphia, in charge of Miss HELEN E. HAWKINS, a graduate of the Boston Training School, class of 1873-4.

The MISSES PURLEY,

70 I Street, Washington, D. C., have engaged a graduate of the Boston Training School for 1873-4, to teach a Kindergarten in connection with their school.

MISS ELIZA O. WILLIAMS,

Graduate of Boston Training Class of 1873-4, has opened a Kindergarten at 190 Eutaw Street, Baltimore, Md.

Kindergarten Messenger.

VOL. II.—DECEMBER, 1874.—No. 12.

A SUMMER KINDERGARTEN IN THE OPEN AIR.

FOR some time I have wished that out-door Kindergartens might be organized through the summer months, which would bring children into direct contact with nature, and open their eyes to the perception of truths that are slowly learned from books in after years.

But it was the report of Miss Gay's work at "Beverly Farm," in July, August, and September, that gave me a spur to go and do likewise. I did not hear of her summer Kindergarten till September, but encouraged by the beautiful weather, and armed with a rubber blanket, I made an attempt which I hope will encourage many similar ones.

Our programme was as follows:

At half past nine the eight children met at an appointed house, and, if the weather was unfavorable, we occupied ourselves with kindergarten work indoors. But on pleasant days our very merry procession started immediately for the neighboring fields or woods, halting at each turn in the way to wait for stragglers — a very necessary rule — and chatting about the different objects along the route. Arrived at our destination, the rubber blanket was spread, and the camping ground with its resources explored.

First came the plant lesson. All were summoned to our central point, the blanket, where the preceding lesson was recalled; then the group scattered to find new specimens

with analagous features. These were brought back, examined, described by the children, and preserved for future comparison.

Next came a short counting lesson, with acorns, twigs, stones, or some objects with analagous characteristics. Sometimes we would make wreaths with leaves; or still again, especially if the day were chilly, have the brisk games for exercise.

Lunch followed, and ball games; then either a lesson on insects or a ramble further into the woods. During the ramble all the children were on the alert to "find something" which they could "tell about," this "telling" meaning a description, more or less systematic, according to the powers of the little narrator.

The various lessons were thus reviewed again and again, as we continually met with various forms of familiar objects. Also, new material was suggested for other days, and many incidental facts came to our notice which gave an ever-changing interest to our mornings.

Half past twelve by the town clock found us near home again, very much the better, both teacher and scholars, for the three hours in the open air.

As has been seen, plants and insects formed our main points of attention and inquiry. A few hints about stones, a few talks about air, wind, sunshine, clouds, and rain, crept in; but for definite lessons, botany and entomology alone were attempted. And only their simplest elements.

First, a plant was examined, and its essential parts noted. Root, stem, and leaves were within the comprehension of all. Then each part was taken in turn and compared with another, the children observing the differences and similarities, first of the leaves, then of the stems, then of the roots.

The insect lessons I could not so well systematize; the most familiar insects were taken first, but others crowded in thick and fast. Gradually, from the many-observed facts, came a recognition of the general characteristics of insects,

their segmented form, and the stages of transformation: that is, the children soon began to expect to find the three distinct divisions of an insect's body, as well as its "many rings," and to inquire whether, like the butterfly, it had once been very different.

The awakening effect of those six weeks was even beyond my expectations. The children seemed quickened through and through by the beauty and wonders around them. More growth was accomplished in this short time than could have been stimulated by twelve weeks in my city Kindergarten. Not only were their powers of observation and their perceptive faculties greatly increased, but I especially value the moral and social lessons gained in a class of this kind.

The freedom of the woods brought the children into more varied, and at the same time closer relations than occur in the school-room. Among themselves there seemed to spring up a miniature social organization, with its public sentiment, its rules, and its leaders.

At our commencement they showed themselves a warlike little band, bent upon the destruction of lower animal life, and filled with dissensions in their own ranks. If a spider were seen, stones or little heels were upon him at once. If a possible seat were discovered upon a bent tree-trunk, eight little voices clamored at once for the first right of way to it. But when they had become intimately acquainted with the spider, they protected it. "Let it alone," was the cry. "Let it just run along to its home!" And when they saw that a mother field mouse let herself be caught rather than desert her little ones, the disputes for precedence ceased. "The littlest first," was the unanimous decree.

I can give only a bare outline, with scarcely a hint at the possibilities of an established, well-ordered summer Kindergarten. These possibilities are to be discovered by experience alone.

N. M.

MUSIC IN KINDERGARTENS.

We are sorry to go to the press without having received Mrs. Kraus-Boelte's rejoinder to Mr. Richter's letter. We are ourselves incompetent to decide upon the controversy, and have thought that it was best for our readers to have the views of both parties spread before them. Mrs. Kraus is a most delicate observer of children; and has the advantage of all other kindergarteners in this country, in the very much longer time in which she has been at work, with ever-increasing enthusiasm on her own part, and an enthusiastically-expressed approval on the part of the parents of her happy pupils.

To prevent all forced growth, and to ensure harmonious growth, is her object; and we agree with her that the music is a most important means of success. But to have the music produce the true moral effect it must be simple,—the language of the heart, rather than of the mind,—making objective that to which the emotions of the heart, rather than the thoughts of the mind, bear witness. If *thought* testifies of the fact of a material universe, in which God and man meet face to face, as it were; the *feelings*, whose words are musical sounds, testify to the fact of a *transcendental* objective, a spiritual universe in which the soul and its Author meet, heart to heart. Now, on the same principle that Froebel lays the foundation of intellectual order in the human consciousness, by leading children to simple combinations of symmetries, involving clear discriminations of pleasing forms which are the elements of them; so he would lay the foundation of æsthetic order (keeping the heart diligently), by accustoming them to combine sweet sounds into very simple rhythms for their delight. Confusion of emotion is to be avoided no less than confusion of thought.

Happy, healthy growth, is by means of "delight in the *laws* of the Lord," of which music (it is no metaphor to say) is the *sound*; and hence music has its power to soothe the savage breast. Of course, the management of the music of

the kindergarten is a vital matter, having so much power over the moods of the children. We have been greatly interested in seeing how children delight in the simple gamut, set to the words, "follow, follow me, follow me," repeated twice; and how perfectly a child's ear may be developed by it, even when deficient at birth.

ANSWERS TO CORRESPONDENTS.

IN this last issue for the year, we will endeavor to answer some of the many letters we have had, inquiring into particular points of the Froebel practice. The immediate replies that we made to the letters were but hints. We have reserved our more full answers till we should have time to speak to our whole little public.

1. *Orphan Asylums.* One correspondent asks about suitable manual employments for the children of an orphan asylum, to enable them, when they leave the establishment, to earn their living.

In the next chapter of the work "On Education by Labor," of whose preface and first chapter we have given a translation in our last four MESSENGERS, the Baroness Marenholtz speaks of the modifications of the Kindergarten which they have been obliged to make in Germany, on account of the impossibility of mixing the children of the highest classes with those of the burghers; and the burghers' children with those of the lowest class of laborers, and with the children in orphan asylums. Some parts of this chapter will apply to America; though *here*, happily, the more or less differences of classes are not stereotyped into castes; and present less need of a varied adaptation. But the modifications she suggests, consist largely of a difference of cost in the materials, and very slightly, if at all, of modifications of the method of teaching, which, in all cases, is a persistent address to the *self-activity* of the moral, intellectual, and æsthetic nature, the religious sensibility inclusive. This is the only effectual

and right way of addressing any human being, in whatever accident of rank he may be born. "All souls are of one family," whose happiness is in self-forgetting, generous *love*, which is the characteristic power of the *human* being; and all minds are of one nature, whose dignity is in *truth*, that is, apprehensions of things *as they are*, in relation to each other and to us, as the very word *reason* implies (being the anglification of the latin word *ratio*), whose material analagon is *light*, which the disciples of Hegel define as "the presence of the universal at the particular," and the Christian believer as "the Word," which first caused the world to exist (by knowledge of whose serial forms the causal intelligence of man becomes conscious to itself).

Looking at the subject in the lowest light, no children need a joyous self-reliance and self-respect more than those whose life is to be *hard work*; and the kindergartener who is the most profoundly philosophic, that is, can go most readily to the primal truths, and is the least mechanical and least dominated by merely utilitarian objects, is the best qualified and most needed to teach those whose circumstances will give them least opportunity for "Contemplation — that day without night!" whose "tower" can hardly be erected for any of us on this side of the grave, with perfect safety to our spiritual health.

When the daily life is to be that of menial servants, let children all the more be given opportunity for that love of others, which makes the serving of others a joy, and which the social plays of the Kindergarten are expressly intended to foster and render pure. The first thing the kindergartener of an orphan asylum should do, is to associate with delight the helpful activity which is instinctive in children, all of whom, while yet unconscious of any conventionalism, love to help their elders, by clearing up the rooms, and doing a multitude of little things, irksome and even repulsive to those who have passed out of the radiant mists of childhood. She should see to it that there never should be too much

or too long exertion of the child's muscles, but should genially lend a helping hand to accomplish the end, whenever it is found to be painfully toilsome to the child.

There is a notion with many, that the children of the poor will be best trained to work, by being kept ignorant of the possibilities of enjoyment, and accepting from the beginning the fact that pleasure is not their lot, but that they will have to work on when they are tired, and without reference to pleasant circumstances. There can be no greater mistake! Children do not relax exertion ever, before the end of what they are doing is accomplished, from selfish laziness, but simply because their strength is exhausted. If the thing in hand to be done, is of a nature that cannot be laid aside for another time, then bring in companions to help or to alternate the labor, or yourself alternate the labor with the child. To make perseverance a habit, *gradualism* must be observed, and social delight quickened. No industry is fervent but the spontaneous. When the impulse of the will begins to fail, instead of being peremptory, be persuasive by your fulness of social cheer. In any company of children, there will be different degrees of the original force of life. Some children are born of parents exhausted by too great labor, or by extreme suffering, or by dissipation. Among the children of the poor there needs must be more children whose power of will needs cherishing nurture, than among the children of the well-to-do. It is only in their early years that there is a chance for them to have this education of the Kindergarten, which is a cherishing nurture of self-activity, even more than it is *regulation*, though Froebel's idea of education always includes a fair proportion of both; and his regulation, being rhythmical, is never depressing to the feelings, but quickens the will.

We say, then, to our friend who makes the inquiry how is it best to employ the orphans in asylums, so that they may be prepared to earn their living, that all they do while they are children, however useful (and it is desirable that it should

be obviously useful), should be *pleasurable*, that is, should preserve the essential characteristics of *play*. Let them lay in a stock of joy in their youth, the joy of spontaneous activity according to their fancy, or, at least, not antagonistic to their fancy. Let their food be muscle-making, and vitalizing of nerve and brain, and never disagreeable. And do not require a monastic silence at meals; laughter and cheerful conversation are excellent digesters. Make good-nature easy, and selfishness seem to themselves unnecessary for self-defence.

By and by, when all their limbs are fully grown and consolidated, and their spontaneous childish affections are deepened by the reflections of maturity, appreciating family and national relations and interests, and the eternal relations of humanity, their human will shall become spiritual power of an immense force to overcome the dragon evil which is the outgrowth and embodiment of all finite shortcomings. Bodily pain is certainly not an infinite evil, but it is an actual evil, great in proportion to the weakness inherited from ancestral sinners, or brought on by sins of our own. Orphan asylums need all the occupations of the Kindergarten. Ball playing is not only useful for developing agility and grace of limb, but for strengthening the muscles, and sharpening the senses of sight and touch, and in all ways adding to the power over the body, which is certainly no less important to the poor than to the rich. The exercises on color sharpen the eye and mind at once. So much *signaling* is done by colors, that it is quite as useful as it is pleasurable for working men not to be color blind. If the German worsted-covered balls cannot be afforded, you can at least let the children have pieces of glass of the three primary colors, to pile on each other and look through at the light, which will show them all the other colors in their various shades and tints. Glass of a bright yellow, carmine, and blue, can be had at those places where rose-windows are manufactured; and a dozen pieces of each may be put into a box, which every child, or groups of two or three children, may have to

amuse themselves with in turn, till they have all become acquainted with the composition of all varieties of color. If they never, in their subsequent lives, have any occasion to apply their knowledge practically, yet the use of those exercises on color which are involved in playing with this colored glass, will have done them the immense service of developing their eyesight to its perfection; and will make the beautiful garniture of nature, and the glories of the morning and evening skies, daily solace of their toils. (For the common labors of life will continue to be toils, until all human faculty is educated to the divine order which makes it one with creativeness — and no longer.)

And here I cannot but pause to say to any young lady of cultivation, who may chance to read this page, what if *you* should qualify yourself to go among the poor children of orphan asylums, and see what you can do to give this education to those who need it so much? I do not mean that you should devote your whole lives to this speciality, but give six months to the study of kindergartening, and then you will be able to alternate other things in your life with going into an orphan asylum several times a week for one winter, for the purpose of giving the children the command of some one "occupation." A little experience of what may be done with Froebel's method in orphan asylums, would soon open the minds of all the people to an appreciation of the vast scope of this vital reform in education, which is now so often thought of as a mere whimsical luxury, that it is an extravagance for even the rich to indulge in!

One of Mrs. Kraus-Boelte's pupils of 1873-4 was educated by a benevolent lady with express reference to carrying the method into an orphan asylum in Staten Island; and we hope, by and by, to have a report of her success, which must however, depend, in a considerable degree, on the appreciation and consequent furtherance she receives from the committee of direction in the asylum.

One occupation of the Kindergarten is modelling in clay;

and this material is so cheap that it is available for orphan asylums. Mr. E. A. Spring, the sculptor, who has made it a point to develop this occupation of the Kindergarten, has promised to this month's MESSENGER an article, which will tell what clay is best, how it is prepared, and what general rules there are for its successful use; and, perhaps, will repeat what he said last spring, in the three lessons that he gave in the lecture room of the Boston University, showing the feasibility of giving the children a series of exercises on the forms of vegetable life, of animal life, and of chrystalization, which should serve as a basis for knowledge of the sciences of zoölogy, botany, and geometry, while the children only feel that they are enjoying their powers of reproduction and invention. Action in and on nature is the best means of studying the laws of nature, knowledge of which gives us our divinely-appointed dominion over it. Child's play is a witness of the inherent sovereignty of man on earth. But when fancy begins to yield to understanding, and the understanding is not cultivated by an ever-present education, the common experience is a sad one. As Wordsworth says of the glory of childhood:

“The man perceives it die away,
And fade into the light of common day.”

But “Nature remembers,” as he adds, “What was so fugitive,” and if education will only step in, and *make the art* which is man's characteristic work, then

“Another race is run,
And other palms are won.”

It is humanity, the Social man, that preserves what the individual loses when left to the resources of an isolated individuality. God does nothing for man but by the instrumentality of man. By the neglect and shortcoming of his fellow-man comes death (the death of the self-activity); by the saving instinct of man's love for man comes the resurrec-

tion from the dead, and man's glorification into co-regency with God. To understand this high destiny of the *race*, as *such*, will alone give the humility to which God can reveal himself as Father of the spirit, and make it thereby a *son*, which is the distinctive relation of man to God. All other things and beings are creations of God; man alone is in filial relation, which implies a growing equality. Paul says that Christ Jesus "thought it not robbery to be equal with God," and Jesus says to his disciples, "All that is mine I give unto you." If we but read these "inimitable verdicts" of the *Christian* muse simply, and interpret them with common sense, we shall make all our human life divine, combining "the soul of the saint and the sage with the artless address of the child." For a truly divine life is not sanctimonious, but spontaneous as the song of the bird, and as devoid of egotism as the perfume of the flower. But the harmony of the divine life involves more than bird music and flower odors, like the beauty of the material cosmos, to which is essential the dark depths as well as the bright lights. The connection of contrasts, which are *equal* poles, makes the harmony. Every noble soul that has overcome evil with good, and surmounted difficulty by exertion, understands this paradox. Virtue, whose chief element is *force*, has a nobler ring than *happiness*, which expresses what *happens to us, irrespective of self-activity*. The purification of self-activity *by order*, is the end and aim of education according to Froebel.

2. *Children at Home*. Another letter is from a mother who lives in a distant state, so far from any neighbors that a Kindergarten is a physical impossibility. She says her little boy is just at the age (three years) when Froebel counsels that children be sent to a Kindergarten; and the wisdom of his counsel she recognizes, finding herself baffled in the attempt to meet sufficiently the growing wants which begin to make him *troublesome*. "I know," she says, "that the solitary place I live in is a disadvantage not to be overcome. I

fully agree that the social nature requires such cultivation as only the society of children of an equal age can meet, in order to balance the tendency to self-consideration, which becomes disproportionately strong when there is nothing to vivify the germ of love of others, which, as you have well said, is the divinely-constituted balance to it. I must lose the opportunity of making him bear and forbear, and deny himself for the sake of furthering loved companions' pleasure, which are virtues almost unconsciously exercised in the movement plays, where, also, there is a *tertium quid* to which they all do homage, namely, the *charming effect* of the perfectly-ordered play. But cannot you tell me how I can diminish the bad effect of the circumstances of his life, which I cannot control? I shall make it a point to play with him myself more than I should need to do if he had companions of his own age. Will that do?"

I will copy the answer sent to this part of the letter, for the benefit of other mothers in similar circumstances.

"In the appendix of my Kindergarten Guide, published by J. W. Schermerhorn, 14 Bond Street, New York, you will find described about a dozen plays, to which is given the music, with the words of the directing song, taken from Ronge's Guide; in which are given thirty-two plays. Certainly these plays cannot be performed to perfection without ten or a dozen children unite; but an approximation can be made in some of them, even if you can give the child no other companion than yourself.

For instance, in the case of the play of the farmer, you can make with him the motions of the sower, reaper, thrasher, and sifter.

First call his attention to the fact that all these things must be done, or we should have no bread to eat. Since the farinaceous grains do not grow wild anywhere, but need human labor for their production, we give children a lesson in practical religion by bringing home to them the fact that it is by the intentional concurrence of the action of God and

man that we obtain the staff of life. The child asks—or you can ask him—where the corn comes from. I should advise that you should say, *not* that God makes the corn, but that the corn grows. Then you can ask what or who makes it grow. The answer may be “God,” or, “the farmer,” and you will reply that God *and* the farmer make it grow. Now what part does the farmer do, and what part does God do? Having agreed that the farmer puts the corn into the ground, and God sends the sunshine and rain to warm the seed and moisten it, and make it burst, so that the inside of the seed may get at the ground and suck into itself the food which makes it grow, and try to get up out of the ground to see the dear sun that loves it, and whom it loves—you can say that as soon as it pops its head out of the ground, it drinks the dew and rain and the sunshine, and grows larger and larger, till by and by it is as tall as the little boy, and sometimes as tall as papa or mamma. At first it looks like *grass*, but soon grains of wheat grow on the plant and ripen, and then the farmer cuts it down with his scythe (describe this instrument, and make an image of it, perhaps in paper, or by drawing it, and show how the farmer swings it to cut down the grain). Having got so far, you can say, “Now let us play sowing and reaping the corn.” As two cannot make the circle, you can tell him to follow you, while you walk up and down the field singing, “Would you know, etc.” Soon you will stop, and making believe one hand for the receptacle of the seed, you throw the seed with the other as you sing, “It is so,” &c. Proceed in the same way with the reaping. This will be enough for a beginning, but you can prolong it by singing, la, la, la, as a chorus, and by having the child learn to sing the words himself. Another day, having gone thus far perfectly, explain the necessity of *thrashing* the wheat, and give him an idea of a flail, and how it is used. Afterwards explain the necessity of sifting, and, if possible, show a real sieve, and how it must be shaken to let the chaff through and leave the corn in the sieve. The *resting* after

the work is very simple, and the playing which comes after rest.

But what is essential in all this, is to *really* play with the child, giving yourself up to it; and you may find it salutary to your own health and spirits thus to become genuinely a little child again. For in the delight of the child you will not fail to find a genuine delight for yourself. Probably the child will want you to play *over* again, longer than your own strength will hold out; and then it will not be a useless lesson to him to yield to your less strength for play. Sometimes, perhaps, your husband, or some young visitor, will join in it, and you might do a real charity to the children of poor neighbors, to call them in to make the play merrier, insisting on their learning the words of the song and making the motions rhythmically, and so teaching them gentleness of manner, and to think.

There are other plays that may follow this one. The corn is to be ground to make flour. You probably have a coffee mill in the house, and can illustrate the idea of a mill thereby. The play of the wind mill can follow, and then of the water mill, which can be played by two who join right hands and go round each other singing the first rhyme, and then join left hands and go round singing the other. When there can be a party of four it will be better; and if there are more, eight persons, there can be made a rim to the waterwheel. The wheelbarrow, the weathercock, and the pendulum (the sight and explanation of which are good object lessons) can be played by two. But to make play interesting to the child, the essential thing is to talk about what is represented by it or dramatised, and make it an earnest game; and this can be done even if only two are engaged.

Mr. Hailman, in his "Kindergarten Culture," tells in detail how the gifts of the Series are to be used by the mothers (for he relegates all these to the mother's work, as Froebel did before he invented the Kindergarten in 1840). But he shows that he knows nothing personally of little children,

by his proposal that the second Gift should be given to the child at six months. If the child is ever to go to Kindergarten, it is better that only the first Gift should be used at home. It wastes the Gifts to use them otherwise than as Froebel directs.

Another mother writes to ask how the paper-cutting is done, saying she has sent to Steiger for the material, and is disappointed that it comes without directions. This lady is in Kentucky, far away from any Kindergarten, and does not seem to understand that the new education does not consist in these occupations, but in a development of the powers, on a system based upon a conception of the whole nature, which is to be addressed as a self-acting person. The paper-cutting is one of the last things given to children to do. Squares or circles of paper are given, and the children are taught to fold them, first into two parts, triangles or semi-circles, then to be folded again into smaller triangles or quadrants; and then again into still smaller triangles or eighths of a circle. This folding is to be done very accurately; and then the folded paper is to be cut in various ways, and unfolded. And always there will be found the materials of a symmetry. At least one of the pieces is peculiar and makes the foundation of the form, and then there will be found to be the materials for a symmetrical arrangement around this central piece, by following the law of opposites. It is out of the question to use Froebel's materials in his way, and for the purpose of a regular development, without having received the training from a living teacher. The only way to promote this reform is to induce young women to go to the training schools. Kindergartening is an art founded on a science as severe as music, and it will be found as absorbing as music.

It is noteworthy that in old Rome the name for the schoolmaster was *Magister ludorum*, Master of Sports.

AN EXAMPLE WORTHY OF IMITATION.

A friend sends us "A Day in the Kindergarten of Fraulein Held, at Nashua, N. H.," and begs us to insert it in our paper; because, as she says, "Mr. Atherton's action in this matter is an example worthy of imitation, and suggests a mode in which the Kindergarten may be planted in a great many places, where, as yet, there is but little, if any knowledge, of what this new education *is* ; for, you know, many suppose it is merely for amusing the children, without, at the same time, and by means of their amusement, teaching them how themselves to produce the order which at once makes the play beautiful and themselves the creators of its beauty.

"I have frequently heard you say, that this reform is in a vicious circle; people cannot appreciate its value, except by seeing a Kindergarten in operation; and we cannot get a Kindergarten in operation except by means of a trained kindergartener, in whose intelligence and loving activity, the activity of the children can sympathetically '*move and have its being*,' during the era of their own dawning sense of responsibility. But in almost every town of any size there may be found some cultivated man or woman, of public spirit and means, who can do as Mr. Atherton does in this instance, set a kindergartener at work, free from pecuniary embarrassment for one or two years; and, in the course of this time, a Kindergarten will grow up and root itself, to be supported thereafter by the people, who will have learnt that it is the truest *economy*, to say nothing of considerations beyond all pecuniary ones, to put their children, in the beginning of their life, upon the way of order, æsthetic, moral, and intellectual. For then the opportunities for school education, on which so much public and private money is expended, will *tell*. Whenever children, before they are seven years old, are educated by a truly educated kindergartener, they can all but educate themselves afterwards; and certainly are found perfectly easy to teach and manage; for they under-

stand the vernacular *language* addressed to them with precision; have no belligerent habits of self-defence, but are in affectionate confidence instead of chronic fear of others. This is the testimony of all teachers who have received pupils from well-trained kindergarteners."

We have not space to copy the whole article, but we will give one or two extracts:

"We found Miss Held in a spacious room, sunny and cheerful; the walls adorned with plants and vines and pleasant pictures. * * * She was surrounded by eighteen or twenty little children, between the ages of three and seven, sitting at low tables, the tops of which are marked off into inch squares. * * * In their midst sat Miss Held, thoroughly mistress of the situation, and the impersonation of good sense and good humor combined. Kind, helpful, earnest, patient, and devoted to her work, she quickly wins the love and confidence of the children, even the most shy, who all seemed to know that in her they had a very dear friend.

"When we entered, the children were each engaged in forming a pretty star-shaped figure upon the tables in front of them, with variously colored plane tablets, cut into triangles. * * * Guided by Miss Held, each produced the same figure, differing only in color. Each was then told to produce such a figure as they might choose, using *all* the pieces; and the result was truly wonderful in the variety and the beauty of the different combinations. (This is the method with all the occupations; first the little ones are led, then they are allowed to go alone.)

"Then came some very simple and easy exercises in drawing on their slates, which are marked off into squares like their tables; and, at first, they copied on their slates the work done in sticks, and then all made such pictures as pleased them best. * * * After this occupation was ended, the folding doors were opened into a room still larger, also sunny and bright, and the children marched into it, to the music of a pretty song, in which all joined. There, a series of games was

played, uniting song, gymnastics, and speech, to the intense delight of the participants, and the — by no means — slight enjoyment of the lookers-on. These games all have a meaning and an object, being arranged with a view to the harmonious and healthy growth of the child's mental, moral, and physical nature. * * * After a short lunch, the occupations were resumed again. When they first gathered around the tables, it seemed not unlike the assembling together of quite a number of ladies at a tea-party, the conversation was so brisk and sociable; but in three or four minutes, each child was intently engaged, sewing in and out with colored threads.

“It was not like a school; there was no repression, no enforced silence, no fear of the teacher, no books, no punishments. It was rather like a cheerful workshop, where each was absorbed in his work, not as a disagreeable task, but rather as a delightful occupation. Strict silence was by no means enjoined.* * * While the rest were at work, it occurred to one bright-eyed little fellow that he would like to recite a verse; leave was granted, and we undoubtedly got the benefit of his last exercise at the Sunday school. A little girl followed with a verse that was evidently original, and none the less interesting for that; and then one volunteered a song. There was apparently no thought of showing off, nothing got up beforehand for the occasion; but they were spontaneous outbreaks of their childish, happy natures. * * * Still the work went on, and the beginning of some very pretty designs were wrought out. The children seemed happy but not boisterous; attentive to their play-work, but not stunned into stupid apathy. It was order that seemed the outgrowth of the will of each child, guided by an evident desire to do something that should meet with the approval of Miss Held. How such order could be brought out of the chaos that must have existed on the first day, was a mystery which one could hope to solve only after frequent and prolonged visits. * * * We visited the garden where each little one had his separate bed, in which he could dig and hoe and watch the

growth of his products to his heart's content. * * * One little fellow had raised squashes and beets; another had obtained a wonderful growth of tomatoes. * * *

“This Kindergarten, the first established in New Hampshire, owes its origin to the active exertions of Henry B. Atherton, Esq., who has interested the people in the matter, collected pupils, *and assumed, for the time being, the entire pecuniary responsibility.*”

“This he did, in the first place, that his own children might have the advantage of such instruction. From the study of Froebel's educational ideas, having become convinced that it is the only *rational principle of primary education*, he thinks the surest and speediest way to secure its general adoption, is to demonstrate its usefulness and necessity, by the actual working of a well-conducted Kindergarten. The practical illustration of the new education thus afforded, is better than volumes of mere theoretical illustration. He has been fortunate in securing the co-operation of Fraulein Held. *** A native of Berlin, she graduated at the best young ladies' school in that city; and having become interested in Froebel's method, she went through a course of instruction in the Froebel Seminary of Nurses; and then attended the Kindergarten Normal School, where she passed her examinations and received her diploma, after a year of study. She is earnestly devoted to her profession, and heartily fond of little children. Being an accomplished musician, she is able to give valuable instruction in music to the little ones. We noticed that they sung several simple German songs with as much readiness and apparent enjoyment as they did those in their mother-tongue. Miss Held speaks with ease both Italian and French, as well as English.”

REVISION OF THE LIST OF KINDERGARTENS.

Since March, 1874, when we gave a list of genuine kindergarteners, of whose training in the Method of Froebel we were personally cognizant, there have gone to work many more.

Names marked with * designate Mrs. Kriege's pupils; those marked with †, Miss Garland's; and those marked with ‡, Mrs. Ogden's.

- * Miss Hickey, Charity Kindergarten, 224 Hanover Street, Boston.
- * Miss Hooper, Kindergarten in private house, Alexandria, Va.
- * Miss Mary S. Fuller, Ellis Street, Boston Highlands.
- † Miss Noyes, Charity Kindergarten, North End Mission, Boston.
- † Miss Proctor and Miss Barstow, Portland, Me.
- † Mrs. Ward, Salem, Massachusetts.
- † Miss Laura Garland, 70 I Street, Washington, D. C.
- Mrs. Louisa Pollock, Droit Park, " "
- † Miss Eliza O. Williams, 190 Eutaw Street, Baltimore.
- † Miss Helen Hawkins, 1333 Pine Street, Philadelphia.
- † Miss Marianna Gay, 5090 Green Street, Germantown, Pa.
- † Miss Bryant, Orange, N. Jersey.
- * Miss Isabel Moore, Swedenborgian Church, E. 35th Street, N. Y.
- * Miss Kate E. Smith, *removed* to Hackensack, N. J.
- † Miss C. E. Dewing, *removed* to private house, Philadelphia.
- * Miss Annie C. Rust, *removed* to 22 Montgomery Street, Boston.
- * Miss Mattie Stearns, *removed* to Homesworth, New Haven, Ct.
- * Miss Hersey, *removed* to South Reading, Mass.
- * Mrs. C. B. Thomas, gone to carry Kindergarten to the Karens, of Burmah.
- * Miss Marston, gone to carry Kindergarten into the Zenani, India.
- * Miss Priscilla Hayden, *removed* to Somerville, Mass.
- * Miss Gilmore, gone to California, perhaps into the Kindergarten of Mrs. Alice T. Toomy, California and Gough Streets.
- * Miss Phalon, considering invitations to two Orphan Asylums.
- * Miss Hall, at Miss Hilliard's School, West Cedar Street, Boston.
- ‡ Miss Conover, Kalamazoo, Michigan.
- ‡ Mrs. Holbrook, Minneapolis, Minn.
- ‡ Miss McIntosh, 22 Mansfield Street, Montreal, P. Q.
- ‡ Miss Sara Eddy, 51 Sheldon Street, Chicago. (West Side.)
- ‡ Mrs. A. H. Putnam, 1430 Prairie Avenue, Chicago.
- ‡ Miss Kate Cutler, West Medford, Mass.
- † Miss Tolman, Kindergarten at large for charity.
- † Miss Firth, Boston kindergartener, but not in a Kindergarten.
- † Miss D. A. Curtis, *removed* to Chauncy Hall School, Boston.
- † Mrs. Ogden, 157 Cottage Grove Avenue, Kindergarten Square, Chicago, where she has transferred her Training School for Teachers. (Board can be had in the same house.)
- * Miss Garland has continued her Training Class this year, and goes on with her Kindergarten and Intermediate Class, with the help of Miss R. I. Weston, whom she trained in 1872-3.

Mrs. Kraus-Boelte has removed from 26 East 50th Street, where she began in October, to 1266 and 1268 Broadway, New York, where she has obtained rooms much more spacious, and with finer light than ever before. Here she carries on, with the greatest satisfaction to herself and others, her large Kindergarten, her Class for Mothers (which she finds of the happiest influence on the cause), and a Training Class for Teachers, in which many of her pupils of last year are continuing their studies with her. Another year she will be able to supply a demand for the most accomplished ones. Of her last year's class, we know that Mrs. T. J. M'guire is teaching a Kindergarten in St. Louis College, 228-232 West 44th Street; and another one, whose name we have lost, is in the Soldiers' Orphanage, Staten Island.

Of those mentioned in our list last March, they who have not changed their places are Miss Julia Smith, Montclair, N. J.; Mrs. Longfellow, 128 Remsen Street, Brooklyn, N. Y.; Miss Mary C. Peabody, Seventh Street, New Bedford; Miss Hyde, Grand Rapids, Michigan; Mrs. Waterman, Melrose; Mrs. Knox, 1 Elm Street, Worcester; Miss Alice Matthews, Yarmouth Port; Miss Nina More, Mt. Vernon Street, Boston; Miss Symonds, of the Public Kindergarten, Boston; Miss Garland, 98 Chestnut Street, Boston; Miss Blow, of St. Louis (who also has a Training Class).

Several have left the field: three by reason of marriage, Miss Anna Davis, Miss Horn, and Miss Viaux; one by death, Mrs. Marcellus. This leaves vacancies to be supplied by the classes who will graduate next May and June. There are many of those trained in Boston who, from various causes beyond their control, are not keeping Kindergarten: * Miss Satterie, teaching in Rutger's Institute, New York; * Miss Snelling, a very gifted one; * Miss Ingalls, of Natick; * Miss Dyke, of Stoneham; * Mrs. Kessler, now teaching in an asylum for the blind, in Ohio; also several mothers and one grandmother, who learned the system for the sake of their own families.

Miss Marwedel opened her Training School at 800 Eighteenth Street, Washington, D. C., as late as November 30th. She is assisted by Professor Hiehle in this department, who was a pupil of Froebel, and invited to work *with him*, in the Normal School of Marienthal.

Mrs. Kriege conducts the Training School, and Miss Alma Kriege the Kindergarten, of Miss Haines's School, in Gramercy Park, New York.

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N. B. As we find we have not more than 500 subscribers good for payment, and these do not pay the printer, and we have no capital to fall back upon, we needs must close our publication. But so earnest are the bulk of our paying subscribers that we should not stop, and their promise to aid us as voluntary agents for procuring subscribers is so encouraging, that we will RESUME with a thousand subscribers, as soon as we have that number. The terms will continue the same as hitherto. We will send superfluous numbers *gratis* to whoever desires to examine them with view of subscribing, or to use them in voluntary agency. We have also for sale about fifty sets from July, 1873, to January, 1875, which we will send postpaid for \$1.50 each, and a hundred sets for 1874 for \$1. Also two Lectures, one on the Education of a Kindergarten, and one on the Nursery Education introductory to and identical with the Kindergarten, for 25 cents each. J. W. Schermerhorn & Co., 14 Bond Street, New York, will mail for \$1.25 my Kindergarten Guide, including Mrs. Horace Mann's Moral Culture of Infancy, with music for 10 plays.

If we resume in February, we shall make a double number; if not till March, a treble number. If we are obliged to despair of a thousand subscribers, we will refund the money advanced, in April, 1875. Meanwhile we beg all our subscribers who wish to continue to let us know.

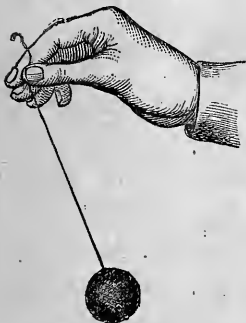
April 1874.

Kindergarten Gifts and Occupation Material,

for sale by

E. Steiger, 22 & 24 Frankfort Str., *New York.*

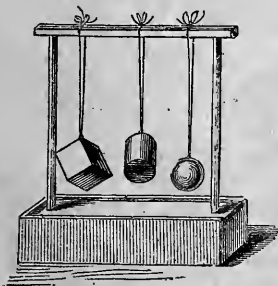
FIRST GIFT.



For the youngest children:

Six soft Balls of various colors. Aim: to teach color (primary and secondary) and direction (right and left, up and down): to train the eye: to exercise the hands, arms and feet in various plays. Per Set, in Wooden Box, \$1.00

SECOND GIFT.



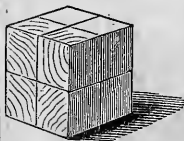
Sphere, Cube and Cylinder. Aim: to teach form: to direct the attention of the child to similarity and dissimilarity be-

tween objects. This is done by pointing out, explaining and counting the sides, corners and edges of the cube: by showing that the properties of the sphere, cylinder and cube are different on account of their difference of shape; by pointing out that the *apparent* form of the sphere is unchanged, from wherever viewed, but that the apparent forms of the cube and cylinder differ according to the point from which they are viewed.

The forms are of wood, machine-made for this special purpose; are neat and provided with the necessary staples and holes for hanging.

In Wooden Box, with cross-beam for hanging the forms, \$0.70

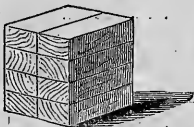
THIRD GIFT.



Large Cube, divided into eight small cubes of equal size. Aim: to illustrate form and number; also to give the first idea of fractions. In Wooden Box, \$0.30

Diagrams and Directions for using the Third Gift. In Wrapper, \$0.25

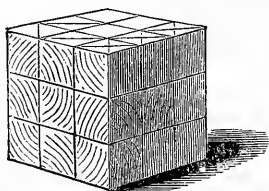
FOURTH GIFT.



Large Cube, divided into eight oblong blocks. — The points of similarity and difference between this and the Third Gift should be indicated. In Wooden Box, \$0.30

Diagrams and Directions for using the Fourth Gift. In Wrapper, \$0.25

FIFTH GIFT.



This is a continuation of, and complement to, the Third Gift. It consists of twenty-one *whole*, six *half*- and twelve *quarter*-cubes, forming altogether *one large Cube*. In Wooden Box, \$0.75

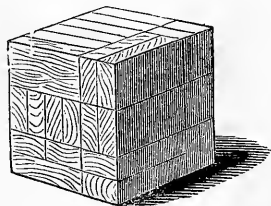
Diagrams and Directions for using the Fifth Gift. In Wrapper, \$0.50

FIFTH GIFT B.

The Child's Fifth Building Box, a combination of the Fifth and Second Gifts. \$1.00

Diagrams and Directions for using the Fifth Gift B. In Wrapper, \$0.50

SIXTH GIFT.



This is a continuation of, and complement to, the Fourth Gift. It consists of eighteen *whole* oblong blocks, three similar blocks divided lengthwise, and six divided breadthwise, forming altogether *one large Cube*. In Wooden Box, \$0.75

Diagrams and Directions for using the Sixth Gift. In Wrapper, \$0.50

Fröbel's Fifth Gift (Third Building Box), extra-large size, $1\frac{1}{2}$ cubic feet, \$7.20

Fröbel's Sixth Gift (Fourth Building Box), extra-large size, $1\frac{1}{2}$ cubic feet, \$9.00

SEVENTH GIFT.

Quadrangular and triangular Tablets of polished wood. Each kind in Wooden Box. These tablets, as well as the previous Gifts are designed for instruction in reversing the position of forms and combining them. In the six previous Gifts the child had to do with solids: by the tablets the *plane* surfaces are represented; these are followed by the *straight line* in the Eighth Gift, and the *curved line* in the Ninth Gift.



A. Four large right-angled Triangles, \$0.25



B. Eight Squares, \$0.30



C. Nine equilateral Triangles, \$0.30

Diagrams to same. In Wrapper, \$0.40



D. Sixteen isosceles Triangles, \$0.30

Diagrams to same. In Wrapper, \$0.30

E. Thirty-two isosceles Triangles, \$0.40

Diagrams to same. In Wrapper, \$0.30



F. Fifty-four equilateral Triangles, \$0.50

Diagrams to same. In Wrapper, \$0.40

G. Fifty-six isosceles Triangles, \$0.50

Diagrams to same. In Wrapper, \$0.30



H. Fifty-six scalene Triangles, \$0.60

Diagrams to same. In Wrapper, \$0.45



I. Forty-four obtuse Triangles, \$0.90

Diagrams to same. In Wrapper, \$0.40

Box containing, in five divisions, Squares and the four different kinds of Triangles, with Diagrams, \$1.60

Box with glass cover, containing, in five divisions, Squares and four different kinds of Triangles, in finely colored and polished wood, \$6.00

EIGHTH GIFT.

Sticks for Stick-Laying. This Gift consists of thin wooden Sticks, about 13 inches long, to be cut into various lengths by the teacher or pupil, as occasion may require. These Sticks, like most of the previous Gifts, are designed to teach numerical proportions. The Multiplication Table is *practically* taught by means of this Gift. Reading, according to the *Phonetic* method, is taught by imitating with these Sticks the letters of the Alphabet. In the same way the Roman and Arabic numerals are taught previous to instruction in writing.

Package of 1000 Sticks, 2 inches long, \$0.30

Package of 1000 Sticks, 3 inches long, \$0.30

Package of 1000 Sticks, 4 inches long, \$0.30

Package of 1000 Sticks, 5 inches long, \$0.30

Package of 500 Sticks, 13 inches long, \$0.50

Diagrams, in Wrapper, \$0.30

Box with Sticks of 1, 2, 3, 4 and 5 inches long, \$0.35

NINTH GIFT.



Rings for Ring-Laying. This Gift consists of whole and half Rings of *various* sizes, in wire, for forming figures. These Rings, like the Sticks in the Eighth Gift, are intended to teach the first elements of form as an introduction to drawing. Box of whole and half Rings of various sizes, \$0.75

Diagrams, in Wrapper, \$0.60

TENTH GIFT.

Drawing-Slates and Paper. The material used is, first, *Slates* ruled in squares, next, *Paper* ruled in squares. This method of beginning drawing is the most systematic and perfect ever invented for young children. It is interesting to note how rapidly, by it, even the youngest pupils advance.

K. FRÖBEL'S *Elements of Designing*, on the Developing System, for Elementary School Classes, and for Families, 4 Parts, each containing 24 pages ruled in squares, with designs and space for copying, each part \$0.35

Part I. Straight Lines, and their Combinations.

Part II. Straight Lines, and their Combinations.

Part III. Straight Lines, and their Combinations.

Part IV. Circles and Curved Lines, and their Combinations.

Each page of the given Examples is followed by a blank page for the Compositions, Combinations, or Inventions of the pupil.

Drawing-Books, ruled in squares, on both sides, per doz. \$0.70

Paper ruled in squares on both sides, per quire, \$0.40

Pencils, per doz., \$0.75

Pencils (fine), per doz., \$0.90

Slates, 13½ by 10 inches, (No. 12) ruled in squares on one side, each \$0.50

Slates, 12 by 9 inches, (No. 9) ruled in squares, each \$0.40

Slates, 10 by 7½ inches, (No. 6) ruled in squares, each \$0.30

Slate-Pencils, per box of 100, \$0.60

Slate-Pencils (fine), per doz., \$0.15
per gross, \$1.50

ELEVENTH GIFT.

Perforating-Paper. A Package of 50 sheets of paper, 11 by 8½ inches, ruled in squares *on one side only*, \$0.50
Package of same, 25 sheets \$0.30



Perforating-Needles with short handles, per doz., \$1.40



Perforating-Needles with long handles, per doz., \$0.60

Perforating-Needles with long black handles, per doz., \$0.25

Perforating-Cushions, each,	\$0.25
per dozen,	\$2.40
Material for perforating	
No. 1, in Wrapper,	\$0.50
No. 2, in Wrapper,	\$0.50

TWELFTH GIFT.

Embroidering Material. The perforating material is also used in this Gift: after the pattern is perforated, it is embroidered with colored silk or worsted on cardboard. Material for perforating and embroidering, in Wrapper, \$0.50

Cardboard ruled in squares on one side, Package of 25, \$0.20

Blotting Pad, Package of 25, \$0.15

Cardboard (fine), Package of 25, \$0.20

Twelve Designs, 8 by 6 inches, for perforating and embroidering, in Wrapper, Nos. 1 to 12, each \$0.50

Cardboard (fine), 8 by 6 inches, to be used with the Pictures. Packages of 12, \$0.20

Twelve Designs, $5\frac{1}{2}$ by 4 inches, for perforating and embroidering, in Wrapper, Nos. 1 to 6, each \$0.35

Cardboard (fine), $5\frac{1}{2}$ by 4 inches, to be used with the Pictures. Packages of 12, \$0.10

THIRTEENTH GIFT.

Paper for Cutting. Squares of Paper are folded, cut according to certain rules, and formed into figures. The child's inclination for using the scissors is here so ingeniously turned to account as to produce very gratifying results.

Package of 100 squares, white, \$0.20

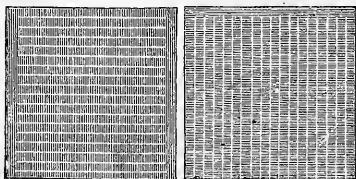
do. do. colored, \$0.20

do. do. white and colored, mixed, \$0.20

Package of 30 sheets, 9 inches square, stout, ultramarine paper, for mounting the cut figures, \$0.50

Package of 30 sheets of Manilla paper, 9 inches square, \$0.30

FOURTEENTH GIFT:



Weaving Paper. Strips of colored paper are, by means of a steel, or wooden

needle of peculiar construction, woven into a differently colored sheet of paper, which is cut into strips throughout its entire surface, except a margin at each end to keep the strips in their places. A very great variety of designs is thus produced, and the inventive powers of teacher and pupil are constantly stimulated.

Mats about 7 inches square with slits and corresponding strips for weaving, slits $\frac{1}{2}$ inch wide, (No. 11) Package of 1 doz., of various colors, \$0.20

Mats, 7 by 6 inches, slits $\frac{3}{4}$ inch wide, (No. 3) Package of 1 doz., \$0.20

Mats, 7 inches square, slits $\frac{3}{4}$ inch wide, (No. 13) Package of 1 doz., \$0.20

Mats, 7 by 6 inches, slits $\frac{1}{4}$ inch wide, (No. 4) Package of 1 doz., \$0.20

Mats, 7 inches square, slits $\frac{1}{4}$ inch wide, (No 14) Package of 1 doz., \$0.20

Mats, 7 by 6 inches, slits $\frac{1}{2}$ inch wide, (No. 5) Package of 1 doz., \$0.20

Mats, 7 by 6 inches, slits 1-12 inch wide. (No. 6) Package of 1 doz., \$0.20

Mats. 7 inches square, with alternate wide and narrow slits and corresponding strips, (No 16) Package of 1 doz., \$0.20

Mats, like the foregoing—No. 16—blue and white paper only, (No. 17) Package of 1 doz., \$0.20

Mats. 7 by 6 inches, with alternate wide and narrow slits and corresponding strips, (No. 21) Package of 1 doz., \$0.20

Mats, 7 by 6 inches, in which one wide slit alternates with two narrow ones, with corresponding strips, (No 22) Package of 1 doz., \$0.20

Mats, 7 by 6 inches, in which one wide slit alternates with three narrow ones, with corresponding strips, (No. 26) Package of 1 doz., \$0.20

Wrappers to protect the mats from creasing when left unfinished in school or at home, per doz., \$0.60

Weaving-Needles (wood), short, per doz., \$0.25

ditto, long, per doz., \$0.30

Weaving-Needles (steel), per doz., \$1.20

Materials for book-marks, strips $\frac{1}{2}$ inch wide, per Package, \$0.20

Materials for do., strips $\frac{3}{4}$ inch wide, per Package, \$0.10

Weaving - Material, Paper, with Designs, in Wrapper, Part A,	\$0.50
Weaving-Material, etc., Part B,	\$0.50
Twelve Mats and corresponding strips, a Needle and Diagrams, No. 1, in Wrapper,	\$0.45
No. 2, in Wrapper,	\$0.45
No. 3, in Wrapper,	\$0.45

FIFTEENTH GIFT.



Plaiting Material. Fifty Slats (a set), 10 inches long, for interlacing, to form geometrical and fancy figures,	\$0.35
Diagrams to same, in Wrapper,	\$0.25

SIXTEENTH GIFT.

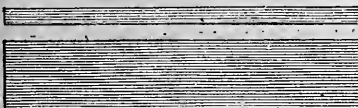
Jointed Slats. A Set of Jointed Slats with 3, 6, 8 and 16 links, Four jointed pieces a set. In Box, per Set,	\$0.60
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A Set of Jointed Slats with 9 links, per Set,	\$0.20
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A Set of Jointed Slats, 10 links, with three-foot English rule on one side, and French meter rule on the other,	\$0.20
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SEVENTEENTH GIFT.



Paper for Intertwining. Paper Strips of various colors, eight or ten inches long, folded lengthwise, are used to represent a variety of geometrical as well	
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as fancy forms, by plaiting them according to certain rules.

Packages of Paper Strips of different length and width, containing 100, each \$0.20

EIGHTEENTH GIFT.

Paper for Folding. The material for Paper-Folding consists of square, rectangular and triangular pieces, with which variously shaped objects are formed. The variety is endless and prepares the pupil for many useful similar manual performances in practical life.

100 leaves, white, 4 in. square,	\$0.20
100 leaves, colored, $3\frac{1}{2}$ in. square,	\$0.20
100 leaves, colored, 4 by 2 in.,	\$0.15
100 equilateral Triangles, white, sides 6 inches long,	\$0.30
100 equilateral Triangles, colored, sides 4 inches long,	\$0.25

NINETEENTH GIFT.

Peas Work. Peas are soaked in water for six or eight hours, and pieces of wire, of various lengths, pointed at the ends, are stuck into them for the purpose of imitating real objects and the various geometrical figures. Skeletons are thus produced, which develop the eye for perspective drawing most successfully. Sticks belonging to the Eighth Gift are also used for this purpose.

Wires of different lengths, per Package,	\$0.20
Cork Cubes, per Package of 100,	\$0.25

TWENTIETH GIFT.

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FREEDOM OF MIND IN WILLING; or, Every Being who Wills a Creative First Cause. New York: Appleton & Co. 1864.

TWO LETTERS ON CAUSATION, addressed to John Stuart Mill. With an Appendix on the Existence of Matter and our Notions of Infinite Space. Boston: Lee & Shepard. 1869.

In 1868 Scribner published two works on practical subjects: "Our Resources," and "Finance and the Hours of Labor."


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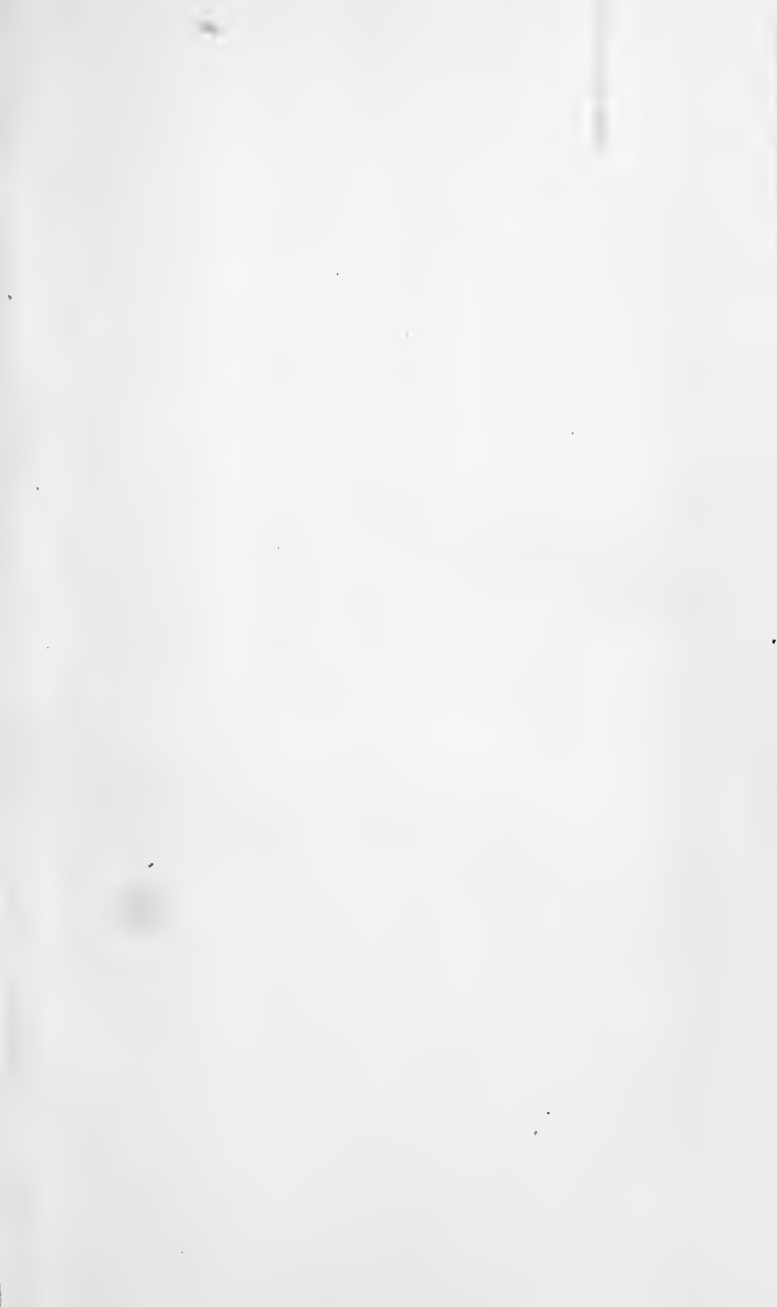
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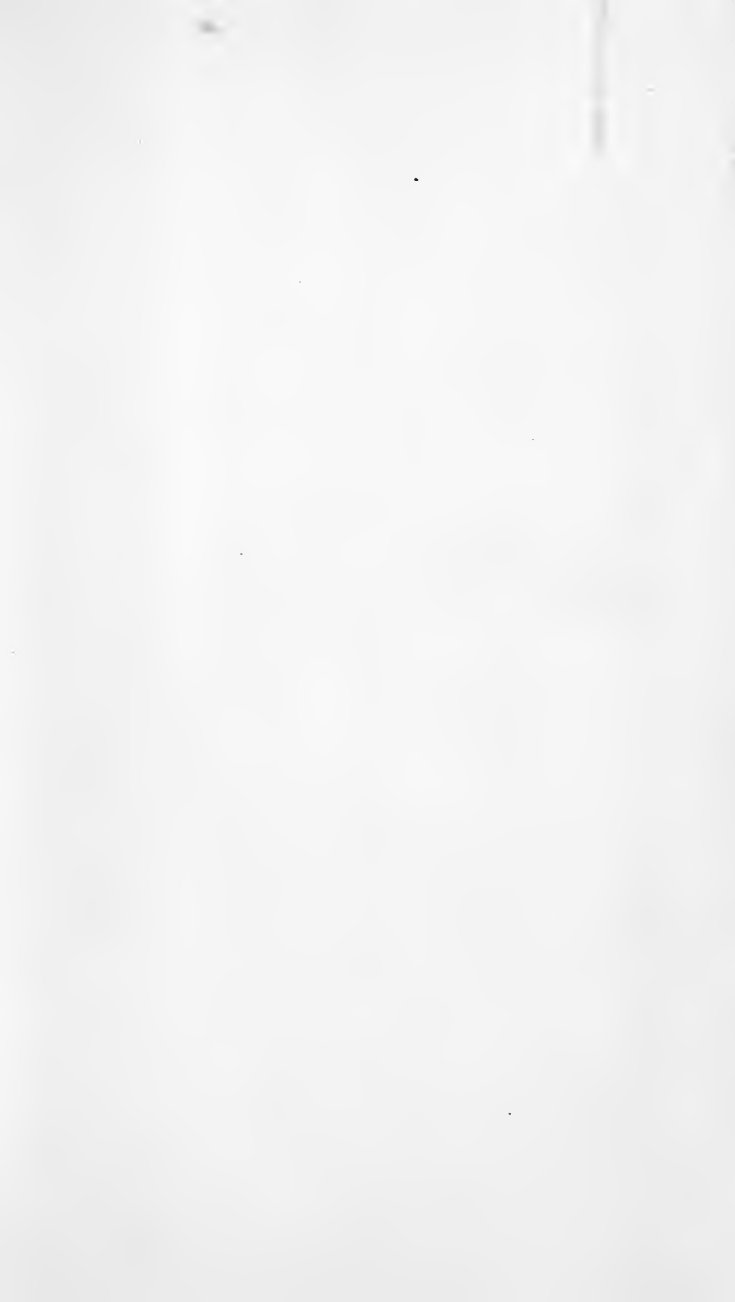
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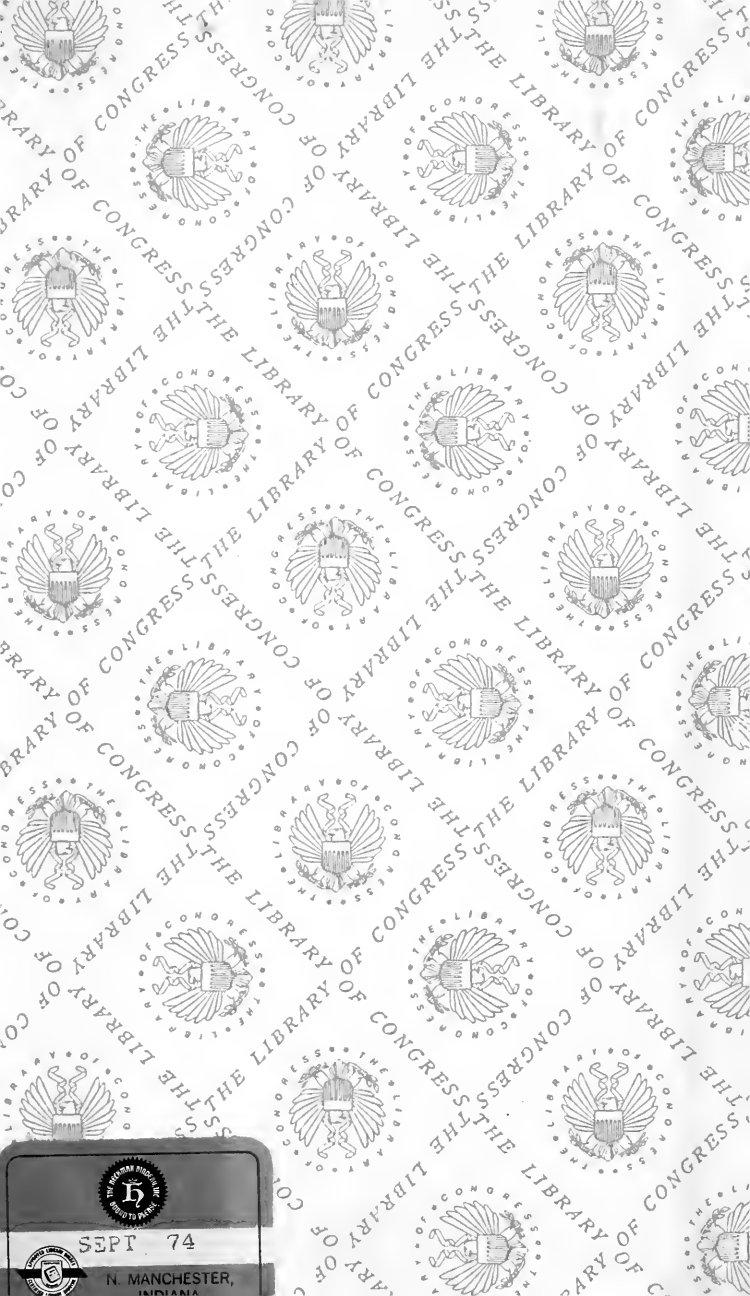
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